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AN
HISTORICAL AND CRITICAL
ENQUIRY,

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AN
HISTORICAL AND CRITICAL
ENQUIRY
INTO
THE INTERPRETATION
OF
THE HEBREW SCRIPTURES,
WITH
REMARKS
ON
MR. BELLAMY'S NEW TRANSLATION.

BY
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P R E F A C E.

THE first Chapter, into which this volume is divided, contains a short historical account of various translations of the Bible, made in this and in other countries of Europe, from the original languages. The investigation of certain miscellaneous points, connected either with the history of the sacred text or the grammatical principles by which its interpreters have hitherto been guided, forms the substance of the second Chapter, the third and last being solely occupied by an enquiry into the merits of a new Translation lately produced by Mr. Bellamy, a work which has already excited considerable interest in the religious world.

Before the reader enters upon the perusal of what I have written on these subjects, I think it proper to acquaint him with the motives which

induced me to undertake this publication, and the views which suggested the above arrangement. I shall also lay before him a brief statement of the circumstances under which Mr. Bellamy's version was offered to the public, and the plan which I shall pursue in examining its contents.

A new Translation of the Scriptures must necessarily raise the public attention very high in any age or country, independent of those peculiar marks which form the distinguishing character of either. It is calculated to excite the vigilance of every denomination of Christians, as the welfare of the whole community is most extensively affected by the degree of purity with which the revealed word of God is translated, upon which both the opinions and morals of individuals must necessarily depend. In our own country this interest is heightened by the great variety of opinions which prevail on religious subjects, the zeal with which each of them is defended by its advocates, and the free discussion extended to them all. As soon, therefore, as Mr. Bellamy notified his intention of making a new Translation, public curiosity was awakened. He published a prospectus, in which he charged the authors of our present Version with many errors, and proposed his own emendations, which, though

they did not meet with much approbation, raised considerable sensation from the novelty which they seemed to promise. He had largely indulged himself on former occasions in epithets of censure on many of his predecessors in Hebrew literature ; and persons whose acquaintance with this branch of learning is very limited, are readily induced to believe that the acquirements of one critic are at least as numerous as the faults which he tells them belong to another, this conviction being naturally increased by the praise which such a writer may think fit to bestow on himself. He also made very ample professions of the unexceptionable manner in which his translation should be conducted, of which the originals, and these only, were to form the basis ; and, if his own account were correct, all former interpreters had shamefully neglected them. As a proof of his fitness for the important task which he thus assumed, he assured the public that his Hebrew studies had been unremittingly continued for thirty years, a period in which a very extensive acquaintance with the language must have been acquired, even by one of moderate talents, and the most profound erudition could not fail to be amassed by a critic whose sagacity had detected so many errors unnoticed by all former scholars. He had before this frequently appeared in the

character of an author, and had acquired some notoriety in controversy. All these circumstances could not be overlooked, and consequently the issue of Mr. Bellamy's labours was anxiously expected. At length the book of Genesis made its appearance, and, if the local and personal circumstances above alluded to had the effect of bringing the author and his new translation into notice, the great patronage which ushered it into the world conspired to give it additional importance. He was supported by personages of the most exalted rank, both in Church and State, who might naturally be supposed to be acquainted with the merits of the work, and to approve of its general contents before they sanctioned it by the authority of their names. I here beg leave to remark, that I speak merely of the first impression which must be produced on the reader's mind by a cursory survey of the List of Subscribers. It is not easy for any person, who has read a single page of Mr. Bellamy's work, to persuade himself that the great and learned men, whose names are found in that list, had the least insight into the principles and views of the writer whom they patronised, or that any part of his work had been previously submitted to their inspection. Their support was, in all probability, the consequence of representations made to them of the author's merits, the accu-

racy of which they had no reason to doubt, and possibly without fully considering the effect which they were producing on the public mind, or the use which would be made of their influence. However this may be, the fact is, that their names procured the book instant circulation and credit; and this favourable circumstance was employed with unusual industry, to bring it into general notice.

Though the last translation of the Bible into our language was the sole property of the King, it was neither a private work, strictly so speaking, nor was it committed to the care of any individual. All that prudence and wisdom could devise, in employing the most learned men whom the realm contained, and in prescribing to them strict laws to be observed in framing their version, was done on that occasion. The same was the case with the translation which immediately preceded it; and therefore it is by no means an improbable conclusion to be formed by strangers, and all persons unacquainted with the real state of the case, that similar exertions would be employed whenever a new revision or a complete fresh translation might be thought expedient. — We cannot then be astonished if foreign literati, under existing circumstances, regard Mr. Bellamy's undertaking as a

national work, conducted by our first Hebrew scholar, the only person fit to be employed in it, and supported by the highest authorities of the realm.—Now after a careful and industrious perusal of that publication, I humbly conceive that its circulation is capable of doing great and extensive mischief, not only by propagating numerous opinions which I take to be erroneous, but by giving foreigners an impression, at once false and unfavourable, of the state of Hebrew literature in this country both at the present time and when our translation was made. They will readily be induced to believe that the sacred language was so little understood in the reign of James the First, that our forefathers were compelled to translate from a corrupt source, and must thence conclude that they were deplorably inferior to the rest of Europe in learning at that period. Indeed the positive manner in which Mr. Bellamy reiterates this strange assertion will, with many thoughtless readers, be an evidence of its truth. Nor will learned men in the universities on the Continent think us much more fortunate at the present day, as they assuredly will conclude that this gentleman has been selected by our public authorities as the only person competent to translate *from the Hebrew only*, and must regulate their estimate of the state of Hebrew learning in England by

the opinion which they may form of his acquirements; and it most unfortunately happens, that Mr. Bellamy is by no means a favourable specimen of our Hebrew scholars, as the reader will discover in the third Chapter of this volume. Nor is the evil which we apprehend likely to be confined to the effect which his book may produce abroad. Besides misleading young students on various subjects relating to sacred criticism and the principles of grammar, it contains many things which have a strong tendency to alienate the affections of the people from the Translation of the Bible now in use, which must, in numerous cases, be attended by most pernicious consequences. Our Version has always been deservedly esteemed one of the most accurate translations which the world has yet witnessed, none of which can of course claim to be perfect productions. Without pretending to decide definitively on the merits of those in other European countries, I have as yet seen none which can in any respect be considered as superior to our own, with the exception perhaps of Diodati's Italian version, which is indeed a most excellent and valuable work. Had King James's Bible been a negligent and ill executed translation, it would have been impossible for its reputation to be preserved for so long a period, especially when we consider the great number of

religious parties which have appeared in this country since the English church produced that version. These sects have never supplied its place by a new one, individuals have not succeeded in their endeavours to supersede it, and the result of all such attempts has uniformly been an accession of reputation to the Old Bible, from its comparison with these incomplete productions. Now the interest of one party cannot depend, more than that of another, on the fidelity of the translation used in common by them all. Consequently either the acquisition or the preservation of a faithful version, such as our own, is not an advantage confined to the church, or any other description of Protestants, but must be equally an object of anxiety to all, by whatever names they may be known. A defence of our Bible is therefore a common cause, and although it is doubtless the more immediate duty of Churchmen to repel any unjust attacks, it is equally a service rendered to all parties, that misrepresentations, like those of Mr. Bellamy, should be fairly and promptly answered. These considerations have induced me to enter into a vindication of our learned translators, which the reader will find in the fourth section of the first Chapter, containing a brief statement of the manner in which they conducted their work, and proofs of their fitness for the undertaking. The

preceding section contains an account of some other translations made abroad, which claims to be little more than a catalogue, the name of each Bible being followed by a short account of its author, or of the estimation in which his production is held. I have entered into no discussion of the Oriental translations, and seldom alluded to them, though the reader will find that I have adopted an opinion respecting the Chaldee paraphrases which, though very common, is by no means general. Although I suppose none of them to be more ancient than the time of our Saviour, and it is probable that some of them are of a much later date, there can be little doubt that some such works existed long before the Christian æra, and the passages in which they have been altered may readily be traced by their assuming the appearance of an exposition, rather than that of a translation, and by the occasional obscurity and mysticism of their language.


My examination of Mr. Bellamy's new translation is contained in the third Chapter and the Appendix. As I have extended that subject somewhat beyond the limits which were at first proposed, I shall here make no observation on the merits of that writer as a Hebrew scholar, but leave the reader to form his own conclusions. This gen-

tleman's publication, however, comprehends much more than his new version of Genesis: it not only comprises a very voluminous body of Notes in defence of his interpretation, but contains a Preface and an Introduction, in which he divulges certain grammatical discoveries, and involves his readers in a number of theories on points of Hebrew criticism. To these it was impossible to assent, and yet they could not be rejected without enquiring into their merits at considerable length, which was the more necessary, as it would be extremely inconvenient to proceed with an analysis of his new translation, without having previously disposed of these objectionable novelties. These subjects form the second Chapter of this volume, the first section of which contains a short account of the Keri notes, and the various opinions respecting their origin, which learned men have entertained, this being by far the most interesting part of what is usually called the Masoretic controversy. A perusal of this section will satisfy the reader that Mr. Bellamy is very slightly acquainted with the Masora, using this word not in any limited sense, but giving it its most extended meaning. In the remaining portion of that Chapter I have also replied to the most prominent errors which I conceive him to have committed on other subjects of sacred criticism. A further

explanation of my motives in entering upon this enquiry will be found in its proper place.

Whether Mr. Bellamy has relinquished his design of proceeding with his translation, or means to continue it, I have hitherto had no opportunities of learning with certainty. Should he persevere in his first intention, I shall feel every disposition to renew my comments on his future numbers, on the plan which I have adopted in my Appendix, unless his principles of interpretation, and the complexion of his whole work, undergo a very material alteration.

Having thus possessed the reader with my general views, as far as it is possible in a Preface, I wish, in the most public manner, to express my sense of obligation to the Syndics of the University Press, who have with great liberality defrayed all the expenses of this publication.



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CHAP. I.

AN HISTORICAL ENQUIRY INTO THE INTERPRETATION OF THE HEBREW SCRIPTURES IN EUROPE.

SECT. I.

*On the legitimate Use of former Translations in
making a new Version of the Bible.*

To obviate the possibility of any misapprehension on the part of the reader in the course of this chapter, it is desirable to state clearly what is meant when we say that any particular translation of the Bible was made from the original languages. By these words it is merely understood, that its authors regarded nothing *as authority*, except the original Hebrew of the Old, and the original Greek of the New Testament, a condition which evidently is not violated by their consulting any number of prior translations during the progress of their work. No person would attempt a new version, without availing himself of the labours of former interpreters, unless his discretion was altogether overcome by self-

conceit, or he was so bad a critic as not to be aware of the advantages resulting from a comparison of different independent translations. Accordingly, those who have undertaken this arduous task have invariably paid the greatest deference to their learned predecessors, which respect has generally been proportioned to their own modesty, and has therefore been most shewn by men of the highest attainments. That degree of confidence in his own acquirements, which leads a translator to neglect or underrate those who have gone before him, usually proceeds from vanity, and may be esteemed no unsure token of inconsiderate rashness.

It is hardly necessary to dwell on the utility of the Old Translations. There are many passages, particularly in the Old Testament, of such acknowledged difficulty, that learned men never did, and perhaps never will agree about them. In these cases, if a translator feel any uncertainty, his object ought to be the selection of that interpretation from former versions, which after mature consideration he thinks the best, nor would he be justified in forsaking them, unless *à priori* he had reason to believe that their authors were influenced by prejudice or the desire of supporting some favourite tenet. At any rate it must be his duty to divest his mind of that ambitious tendency

towards novelty, to which at some period of life most critics are subject. A translator must always incur great blame in adopting a new reading, and departing from the sense given by former interpreters, unless he could prove, at least *in foro conscientiæ*, that theirs was incorrect, and that his own gives the precise force which the inspired writer intended the words to bear. If in translating the Old Testament he consider none of the versions thus employed as of *ultimate and decisive authority*, it is contended that his translation is made from the Original Hebrew, and from nothing else.

We may even go further, and assert that it is very possible for an author to translate solely from the Hebrew, and yet to be misled by the translations. We will suppose, for instance, that a word in the original is capable of two interpretations, only one of which can be correct, and that he is in the utmost uncertainty which to follow. It is highly natural, that he would prefer, in such a state of doubt, that sense which he finds unanimously adopted by the Septuagint, the Latin Vulgate, Luther's and Pagnin's versions. This circumstance would and *ought* to decide him, and yet they may all four be wrong. Nor would he act with proper prudence if he deserted them in such a case as this; and the reason is plain: he knows

that *one* interpretation fortified by the approbation of several learned men is *probably* correct, whilst of *two*, one is *certainly* wrong.

Again, it is very possible that a minute error, perhaps in a single letter or vowel point, may completely alter the meaning of the Hebrew, without violating any of the rules of grammar. This misfortune may occur in any language, and therefore it cannot be unreasonable to suppose that it may take place in one of such great antiquity as that of the Bible. If this error were in any particular instance clearly pointed out by the sense given to the words in the oldest versions extant, a translator, if convinced that the Hebrew had undergone the alteration which they concur in pointing out, would unquestionably give the same meaning to the passage which they do. Such a coincidence between the Samaritan, Greek and Chaldee translations must be allowed to form a strong presumptive proof, that the Hebrew had suffered mutilation, and he must translate accordingly. But no insulated example of this nature can be admitted as a proof that this interpreter did not translate from the Hebrew, because we have supposed him to attach no authority to these versions, except so far as they form a body of evidence shewing what the sacred text was which the inspired Author actually wrote.

Many translations have been made, not from the original Hebrew, but from some former translation. There are two ways of accounting for this. Either an author may be compelled, from ignorance of the Hebrew language, to translate from another source, as was the case with our Saxon forefathers, or he may attach greater importance to an old translation than to the Hebrew itself, as the early Latin Church did to the Septuagint, and the Catholics of more modern times to the Latin Vulgate.

No third reason can be given why a translator did not or should not make use of the inspired text. The latter cause *could* not, and it will be proved that the former *did* not apply to the Protestant Translators of the English Church. Though the primary object of this Chapter is a vindication of those learned men, it is essentially requisite that our attention should be first directed to their Predecessors.

SECT. II.

On St. Jerome's Translation, and the Latin Vulgate.

THE most ancient Latin Translations of the Old Testament, of which an account has reached us, were made from the Septuagint. The authors of this venerable version were believed in the infancy of the Church, not only to have been inspired, but to have produced their translation in a miraculous manner. From some expressions which he has used, there is reason to suppose that St. Jerome himself entertained such an opinion, at least in the earlier part of his life, and it is most unequivocally expressed in one of the letters written to him by St. Augustine. The most esteemed of these Latin translations is now known by the name of the Italic Version, *Versio Vetus Itala Vulgata*, but whether any version ever bore this name anciently, is a point upon which there is great difference of opinion. The number of these independent translations, all made from the Septuagint, seems to have been very considerable :—whether every learned man thought himself authorized to make a new one for the use of his own

private family, or the Old Version had been depraved by every person who transcribed it, the fact is undoubted, that the Latin Bibles in the time of St. Jerome were so corrupt, that it was difficult to find two alike. To remedy this evil he made some attempts to revise them from the Septuagint at the request of Damasus the Roman Patriarch. This attempt he afterwards relinquished, and undertook a completely new translation from the Hebrew. He was then convinced of the necessity of having recourse to the original inspired text of Scripture, and this probably arose from having gradually emancipated himself from the common prejudice in favour of the Septuagint, and from a suspicion that it had suffered mutilation. There is no reason to suppose, that he thought it was not originally a faithful translation.

St. Jerome spent many years in Palestine, for the purpose of acquiring a complete knowledge of the Hebrew Language, and spared neither time nor labour in rendering his future version as faithful as possible. He availed himself of the instructions of the most learned men then resident at Tiberias, one of whom, Barhaninas, he mentions in terms of the highest praise and gratitude. He became the most learned Hebrew scholar in the Christian world. The extent of his erudition is proved, not only by the testimony of cotemporary

writers, but by his own epistles to Damasus, Marcella, Algasia and other friends on points of Hebrew criticism.

In the prosecution of his labours, he complains most bitterly of being exposed to unjust calumnies, in consequence of translating from the Hebrew, a design from which St. Augustine entreated him with great importunity to desist. St. Jerome however was not to be dissuaded, and persevered in his design. The following extract will convey to the reader, an accurate idea both of his views and feelings on this subject.

“ Quia igitur nuper cum Hebræo disputans, quædam pro Domino Salvatore de Psalmis testimonia protulisti; volensque ille te illudere per sermones penè singulos asserebat non ita haberi in Hebræo, ut tu de LXX interpretibus opponerebas, studiosissimè postulasti ut post Aquilam, Symmachum et Theodotionem novam editionem Latino sermone transferrem, aiebas enim te magis interpretum varietate turbari, et pro amore quo laboris vel translatione vel judicio meo esse contentum. Unde impulsus à te, cui, et quæ non possum, negare non debeo, rursum me obtrektorum latratibus tradidi, maluique te vires potius meas quàm voluntatem in amicitia quærere. Certè confidenter dicam, et multos hujus operis testes citabo, me nihil duntaxat scientem de Hebraicâ

veritate mutasse. Sicubi ergo editio mea à veteribus discrepat, interroga quemlibet Hebræorum, et liquido pervidebis me ab æmulis frustra lacerrari.”^a

Considerable surprize must have been felt by the readers of Mr. Bellamy's new translation, when he was found asserting, that St. Jerome did not make his version from the Hebrew. The fact is so indisputably attested and so universally credited, that it is inconceivable how a doubt could arise in any person's mind. “It may be necessary,” says that gentleman, “to inform the public that no translation has been made from the original Hebrew, since the 128th year of Christ. In the fourth century, Jerome made his Latin Version from this Greek Translation.”^b The inaccuracy of this statement will be most satisfactorily shewn, by a few quotations from St. Jerome's own words.

“Libros sedecim prophetarum, quos in Latinum de Hebræo sermone verti, si legeris, et delectari te hoc opere comperero, provocabis nos etiam cætera clausa in armario non tenere.”^c

^a Apolog. adv. Ruffinum ad Pammachium.

^b This passage is not in the pages of his work, but printed on the cover.

^c Epist. ad Pammachium.

“Ad Hebræos igitur revertendum est, unde et Dominus loquitur, et discipuli exempla præsumunt.”^d

“Denique, cùm à me literis flagitassetis, ut vobis Paralipomenon Latino sermone transferrem, de Tiberiade quendam legis doctorem qui apud Hebræos admirationi habebatur, assumpsi, et contuli cum eo a vertice, ut aiunt, usque ad extremum unguem; et sic confirmatus ausus sum facere quod jubebatis.”^e

“Hæc autem translatio nullum de veteribus sequitur interpretem, sed ex ipso Hebræo, Arabicoque sermone, et interdum Syro, nunc verba, nunc sensus, nunc simul utrumque resonabit.”^f

Now it is very strange that Mr. Bellamy has not mentioned the person who made the Greek version from which he alleges St. Jerome's translation to have proceeded, but has preferred expressing himself thus vaguely and indefinitely. A Greek translation, he says, was made from the Hebrew, A. D. 128. This is the date of Aquila's

^d Præf. ad libr. Paral. ad Chromatium.

^e Præf. ad Domnionem.

^f Præfatio ad Libr. Job. These words at first sight seem to imply, that he used an Arabic translation. Upon more maturely weighing their import, they will appear only to allude to the number of Arabic words which are found in the book of Job. See Walton's Proleg.

version, that of Theodotion being referred to the year 175, and that of Symmachus to 201.^g But if the Greek translation which was in his contemplation, was that of Aquila, his words must be understood to assert, that the two last of these three interpreters did not translate from the Hebrew. They are indeed both excluded in the most rigorous manner; for if the *last* translation from the Hebrew was made A. D. 128, it necessarily follows that Theodotion and Symmachus, who made their versions after that time, did *not* translate from the Hebrew. And yet we shortly after find him reasoning upon the tacit supposition that they *did*, for in an attempt to prove the spuriousness of the Septuagint, he says, "Had the present Greek version been the original Septuagint, there then had been no necessity for Aquila, Theodotion, and Symmachus, in the second century, to have given their translations."^h In this passage he evidently represents these three interpreters as induced to undertake new versions, because the Septuagint either never did or had ceased to answer the purpose of a faithful translation: so that in one place he virtually denies a fact, and in another reasons from it as

^g See Cave's *Historia Literaria*.

^h See Introduction, page xix.

true. One thing however is plain, viz. that he ascribes St. Jerome's translation to one of these three sources. It is really of very little consequence which of them was in Mr. Bellamy's contemplation, as a single quotation of his own words may be opportunely adduced to shew, that St. Jerome had no kindly feeling towards any of them, and would therefore be little likely to perpetuate any of their errors. "Apud Græcos," he writes, "post LXX editionem, jam Christi Evangelio coruscante, Judæus Aquila, et Symmachus et Theodotion, Judaizantes hæretici sunt recepti, qui multa mysteria Salvatoris subdolâ interpretatione celarunt," and in his epistle to Pam-machius he calls Aquila, "proselytus et contentiosus interpres, qui non solum verba, sed et etymologias verborum transferre conatus est," on which account he adds, "jûre projicitur a nobis."

St. Jerome's translation, notwithstanding all opposing prejudices, was finally preferred to all the old ones. Nearly two hundred years after his death, which happened at Bethlehem, A. D. 422,ⁱ it was declared by a decree of Gregory the Great, to be the authorized version of the Church under the name of the Latin Vulgate. This was again declared authentic by the Council

ⁱ Vita Divi Hieronymi per Marian. Victor. Reatinum.

of Trent, which decreed “*ut hæc ipsa vetus et vulgata editio in publicis lectionibus, disputationibus et expositionibus pro authenticâ habeatur; et ut nemo illam rejicere quovis prætextu audeat,*” and also, “*Si quis libros Scripturæ cum omnibus suis partibus, prout in Ecclesiâ Catholicâ legi consueverunt, et in veteri Vulgatâ Latinâ editione habentur pro sacris et canonicis non receperit, anathema sit.*”

It has not been pretended that the present Vulgate Bible is the actual work of St. Jerome, except by Pico di Mirandula,^k Mariana the Jesuit, and a few other Catholic writers who have made such an assertion in the heat of argument. Many revisions, or rather corruptions, have confessedly taken place before it came into its present dress. The circumstance of St. Jerome's own quotations differing from the readings now found in it, is conclusive. It is a notorious fact, that material alterations were made in the edition of Sixtus the Fifth, and again in that of Clement the Eighth, and yet both of these were declared authentic. James has given a list of the discrepancies between

^k Giovanni Pico, duca di Mirandola, conte di Concordia. So the title runs in his Nephew's life of Savanorola. Bayle calls him Jean Pic de Mirande, Latin writers call him Johannes Picus Mirandulanus, but he is most commonly known in this country by the name of Pica Mirandula.

the Sixtine and Clementine editions,¹ and the depraved passages in the Vulgate may be seen in the writings of Calovius^m and Korthold.ⁿ The latter of these will furnish the reader with a satisfactory and compressed statement of the celebrated controversy on this subject, between Chemnitz and the Protestant doctors against Cardinal Bellarmine and his defender Gretzer the Jesuit.

Now Mr. Bellamy must have been perfectly aware that St. Jerome's translation has not come down unimpaired to the present times, because, though he no where denies the Vulgate to be his work, he more than once *implies* that it is not. In one of his notes^o he says, "From the copy of Jerome the Latin Vulgate made its appearance," and when a person says that one book is made *from* another, he cannot mean that they are *identical*. And yet in another place he tells his readers that "Jerome attempted to mend the old Latin translation by the Hebrew and Greek, but we find he retained most of the errors of the first translations."^p This is inconsistency itself. He evi-

¹ Bellum Papale, see also his Treatise of the Corruptions of the Scripture, Councils, and Fathers, by the Prelates, &c. of the Church of Rome.

^m Criticus Sacer, vel Commentarii Apodictico-elenchtici super Augustanam confessionem.

ⁿ De variis Scripturæ editionibus.

^o Page 41.

^p Introduction, page x.

dently confounds St. Jerome's revision of the *Vetus Itala Vulgata*, with his translation from the Hebrew. That revision, made, as has been seen, at the request of Damasus, proceeded from the Greek of the Septuagint alone, and his translation, from the Hebrew text alone, but neither of them "from the Hebrew and Greek," if by Greek Mr. Bellamy mean the Septuagint. Again, supposing that he only "attempted to mend the old Latin translation," how can "we find that he retained most of the errors of the old translations," unless by identifying them with the Vulgate Errors? He however proceeds to say that "Pagninus was sensible that Jerome had committed many errors." In both this and the former passage, it is evident that all the errors of the Vulgate are ascribed to St. Jerome, because, if he committed any, they are to be met with only in the Vulgate, and neither Pagninus nor Mr. Bellamy can separate them from the corruptions which that book has undergone. So that in one place that Author makes a distinction between St. Jerome's translation and the Vulgate, and in another place confounds them together: in one place says that he translated from a Greek version bearing date A. D. 128, and in another, that he merely attempted to mend an old Latin translation. This is a double inconsistency.

SECT. III.

On the Modern European Versions.

IF the object and the result of St. Jerome's labours in translating the Bible have been misrepresented by the author just alluded to, later interpreters have shared much the same fate. The following language is used respecting them by that writer.

“The common translations in all the European languages were made from the modern Septuagint and the Vulgate.”^a

“This is called the Vulgate which is still in use, and from it and the Greek, all the European translations have been made.”^b

“I again remind the reader, to remember that the present authorized version and all the national versions of Europe were translated from the Vulgate.”^c

“From the copy of Jerome, the Latin Vulgate made its appearance, and from this contaminated fountain all the European translations have been made.”^d

^a General Preface, p. i.

^c Introduction, p. xl.

^b Introduction, p. x.

^d Note, p. 41.

“ The first Christian translation was made by Symmachus ; and Jerome, 200 years after him, attempted to correct the old Latin translation of the Septuagint. As to the European translators, they have followed the translations of Jerome and the Vulgate, which do not deserve the name of translations ; for we know that these, and not the Hebrew have been resorted to ; that the present translations are but copies ; and that no translation has been made expressly from the Hebrew for near 1700 years.”

“ The translators having principally followed the erroneous translations of Jerome and the Vulgate, wherever they have done so without consulting the Hebrew, particularly in the ancient part of Scripture, and in the prophets, they have introduced views which the sacred writer never had, have opened the mouth of infidelity, and have laid a foundation for endless controversy.”^e

“ These errors are to be attributed to those who first attempted to give a translation from the original Hebrew into the Greek and Latin languages, in the early ages of the Christian Church ; whose translations, with all their errors, have been the standard of the European translations to the present day.”^f

The passage last quoted deserves particular

^e Note, page 128.

^f Ibid. p. 81.

attention. Our author there speaks of a Latin translation made *from the original Hebrew*, one of two from which all the European versions have sprung, and therefore, by the other passages quoted from him, he can only mean the Vulgate, which we have already found him identifying with St. Jerome's version. He describes it as that *first attempted from the original Hebrew*, and as all the Latin translations before the time of that father are known to have been made from the Septuagint, he can only mean St. Jerome's translation. The passage therefore contains a full and ample confession of the writer's knowledge, that St. Jerome translated from the Hebrew. How could he then inform us, that he translated from Aquila's or any other person's Greek version? That assertion has been already disproved, and indeed its inaccuracy would have been sufficiently shewn by the mere juxtaposition of Mr. Bellamy's two statements.

It is seen that this author has ascribed all the European translations without any exception to the Septuagint and the Vulgate. There is no foundation for this sweeping assertion. The primary object of this Chapter is that of vindicating the conduct and characters of our own translators in the reign of King James the First, and of those who made the English versions prior to them, though it is impossible to enter into any minute

detail with regard to them all. It will be desirable first to enumerate briefly the modern translations made on the Continent, or at least to make a selection of some of them which were made from the Hebrew. They are so numerous that a catalogue, accompanied with proofs that they were not made from the sources alleged by Mr. Bellamy, would fill a volume of considerable dimensions, and therefore this subject can be only slightly touched upon in these pages. The proposed limits of the present publication will not allow of any of the modern versions meeting with so ample a discussion as they merit, except our own, and even that must be dismissed with as much brevity as possible. The foreign versions claim the first notice, as most of them were prior to the present English Bible. If the evidence of their being made from the Hebrew appear deficient in any respect, the reader is requested to consult the authors to whom reference is made in the notes. By so doing he will find the most ample testimony to the truth of this position.

I. The Latin translation of Sanctes Pagninus^g, Lyons, A. D. 1528. Pico di Mirandula^h testifies "Sanc-

^g Sanctes, Santes, Zantes or Xantes Pagninus. His real name is Pagnin, but it is most usually found with a Latin termination.

^h Not the celebrated Pico mentioned above in page 13, for he died, A. D. 1494, but his nephew Giovanni Francesco Pico.

tem Pagninum veteri Testamento *ex Hebræo* de novo convertendo annos viginti quinque impendisse," and Leusden says, "infinite ferè locis magis congrua est cum textu Hebræo quàm cæteræ editiones."ⁱ Venema gives the following account of this translator: "Santes Pagninus, Lucensis, ordinis prædicatorum, et concionator Apostolicus, mortuus a. 1541, nominis nactus est celebritatem non tantum per trium linguarum, inprimis Hebrææ, et Chaldaicæ peritiam, sed et, quod primus, post Hieronymum, totam verterit Scripturam e linguis originalibus in Latinam, sumtus suppeditante, et animum addente, Leone X. Papa."^k That he was not guided by the Latin Vulgate is proved by the words of Father Simon, who in some indignation says, "il a voulu suivre R. D. Kimchi plutot que l'ancien interprete Latin."^l His translation was in fact perfectly new, and valuable from its closeness to the Hebrew. It has been frequently blamed for *too close* an adherence to the idioms of that language, many of which are translated literally. So little resemblance has it to the Vulgate, that it is not easy to find a verse rendered alike in the two translations, even when

ⁱ See Le Long's *Bibliotheca Sacra*. Cap. iv.

^k Institut. Hist. Ecclesiast. Vet. et Nov. Test. Tom. VI. p. 562.

^l *Histoire Critique du Vieux Test.* Chap. xx.

the sense is the same. And yet Mr. Bellamy informs us, that Pagninus attempted to rectify *the errors* of St. Jerome; as if that translator had never deviated from the Vulgate except in those places where it is faulty. The whole passage is curious. "Pagninus was sensible that Jerome had committed many errors, and in A. D. 1528, full twenty years before a copy of the Hebrew Bible was printed, attempted to rectify them, but many of his corrections are not sanctioned by the original. Some of them however approach nearer to the truth. But indeed Christians at this time knew very little of Hebrew." The whole of this is incorrect. Pagninus himself has denied that he thought the Latin Vulgate the work of St. Jerome, or that this father could fairly be charged with any of its errors. In the next place he did not attempt to rectify the Vulgate errors, as his aim was to produce a perfectly new translation. His version is free, not only from some, but from most of the faults in the Vulgate Bible, being a remarkably faithful and valuable translation, as is known by every person who is familiar with its contents. Again, if it were true that no printed copy of the Hebrew Bible had appeared when he published his translation, it does not follow that Pagnin did not use the Hebrew text, though this inference obviously is

intended to be drawn from that assertion, for which however there is not the least foundation. The following Hebrew Bibles had been printed before Pagnin's translation appeared: a folio edition with points published by R. Joshua Ben Israel Nathan, Soncino, A. D. 1488; a folio and a quarto edition without points, A. D. 1494; an octavo with small types and points, A. D. 1494; an octavo edition printed by R. Gershon Ben Moses Sonzini,^m Brescia, A. D. 1494, a copy of which is still religiously preserved in one of the foreign libraries as that from which Luther made his German version; the Complutensian Polyglot of Cardinal Ximenes, Alcala di Henarez, A. D. 1515; a folio edition with double columns by one of the Soncinales, A. D. 1517; the Rabbinical Bible of Felix Pratensis, Bomberg, Venice, A. D. 1518; two quarto editions by Bomberg, A. D. 1518; and another, A. D. 1525, all at Venice; and lastly, Bomberg's Great Rabbinical Bible, A. D. 1526.ⁿ The fact of all

^m This R. Gershon was either the son or grandson of one R. Moses who came from Spires and settled at Soncino, from which place both he and all his posterity acquired the surname *שנציני*, being sometimes called Soncinales: see Butler's *Horæ Biblicæ*. R. Gershon afterwards removed his printing shop to Constantinople, probably to avoid persecution. At that place he died, leaving Eliezer Sonzini to succeed him, A. D. 1530.

ⁿ See *Wolfii Bibliothecæ Hebrææ* Tom. II. There seems to have been another quarto Hebrew Bible printed by Bomberg in 1511, but the existence of it has been doubted.

these impressions being struck off in the short space of thirty eight years, is calculated to bring the assertion that *Christians indeed knew very little of Hebrew at this time* into some discredit. It proves the general avidity with which the Hebrew Scriptures were bought up, and the rapid strides which Hebrew learning was then making. The eyes of men were opening to a view of the Romish abuses, and they began, not without reason, to be jealous of the authorized version imposed upon them. An universal ardour prevailed to study the inspired text of Scripture, and the discovery of printing, which was carrying the arts and sciences into every corner of Europe, facilitated its gratification. We have seen that four editions of the Hebrew Bible, which instantaneously disappeared, were printed in one year, and consequently it is untrue that Hebrew learning was not an object of general interest at the time of the Reformation.

II. Luther's German translation, begun A. D. 1522, and completed, A. D. 1532. It was published in separate portions as the work advanced, but did not make its appearance as a whole till the year 1535, when it was published all together at Wittenburg in folio. From this, upwards of ten other translations were made into the different languages of Northern Europe. Luther professed to translate

from the original Hebrew, and none of his numerous enemies, not even Cochläus himself, has charged the great reformer with ignorance of the language.^o We are told^p that Luther “*punctis vocalibus non multum tribuisse*,” but upon what authority this rests, is not very clear. It is solely mentioned, because the phrase implies that he translated from the Hebrew. A full account of the order in which the books were translated, and the labour taken in revising them may be seen in the works of Waltherus,^q Le Long,^r and Mayer,^s which if consulted will highly raise the reader’s estimation of this great man. It would be easy to shew by numerous passages in the German Bible, that they could not possibly have proceeded from either the Septuagint or the Vulgate. One instance may suffice. Luther has rendered the words אֱלֹהֵי גִבּוֹר, see Isai. ix. 5, “*Krafft, Held*,” which has as little resemblance to the Vulgate, “*Deus fortis*,” as to the readings in the Vatican or Alexandrine

^o His book, *Historia de actis et scriptis Martini Lutheri*, is a most malignant production. The reader will be entertained with the article, “*Qualis bestia Lutherus sit*,” but the work deserves little credit.

^p See Buddæi *Isagoge*, Cap. viii. §. 7.

^q *Officina Biblica*.

^r *Bibliotheca Sacra*, Cap. ix. §. 3.

^s *Historia Vers. Germ. S. S. Biblior. Luth.*

Septuagints, the former of which has it ἄγγελος, and the latter ἰσχυρὸς, ἐξουσιαστῆς. In a preface published about twenty years after the first edition, Luther says that not only himself, but even Pagnin had been led into error, not, as Mr. Bellamy might suppose, by too great a deference to the Latin Vulgate, but by too much regarding the Rabbinical glosses.^t

III. The Italian translation of Antonio Brucioli, published in the same year that saw the completion of Luther's Bible. The title-page runs, "La Biblia, che contiene sacri libri del vecchio Testamento, tradotto nuovamente *della Hebraica verità* in lingua Toscana, &c." Father Simon informs us, that Bruccioli differed in his plan from that pursued by other Catholic doctors, whose only object in publishing their versions had been the suppression of Protestant translations; "c'est pourquoy il ne s'est pas réglé a leur imitation sur l'ancien interprete Latin, mais *sur l'original Hebreu.*"^u

IV. The Latin translation of Sebastian Münster, fol. Basle, A. D. 1535. The author just quoted says, that this version was made "contre les anciens interpretes," and sees no reason why Mün-

^t Lindanus de opt. gen. interp.

^u Histoire des Versions.

ster should have forsaken the guidance of the Vulgate and St. Jerome. M. Huet^x describes him as “*in Ebraica semper stylum collineans ad eaque nunquam non se componens.*”

V. The Latin translation of Leo Juda, finished after his death by Theodore Bibliander, Zurich, A.D. 1543. Whether the family name of the former was Jud, and corrupted into Juda or Judah by way of reference to Gen. xlix. 9, or not, is uncertain. He has however been erroneously represented by Genebrard^y and others as a converted Jew, which was not the case, as his father was a priest in Alsace. In the preface he is said to have used, “*Hebraico exemplari eoque emendatissimo quod religiosè secutus est.*” Pole testifies that “*Hebraici textus licet verba non semper exprimat, at sensum in plerisque locis ac maximè difficillimis ingeniosè simul et fideliter reddit.*”^z Melchior Adams who wrote his life, styles him “*præter alias linguas Hebraicæ peritissimus,*” and assures his readers “*Libros Veteris Testamenti sincerè ad veritatem Hebraicam transferre.*”

VI. The French translation of Calvin and Olivetan, A. D. 1535. “*Quod ad Biblia attinet*

^x De Interpretatione, Lib. II.

^y Buddæi Isagoge.

^z Præf. ad Synops. Crit.

Genevensia," says Korthold,^a "sunt illa prima, quæ ex ipsis fontibus, Hebræo scilicet et Græco textu, idiomate Gallico expressa, idque à Roberto Olivetano, cujus versionem postea revidit, in multis castigavit, Gallicumque magis et intellectu faciliorem reddidit ejus propinquus Johannes Calvinus." By referring to Le Long's *Bibliotheca Sacra*, the reader will find that this translation was very materially altered by the Calvinists of Geneva since its first appearance, so that at last it became necessary to make a new one.

VII. The Latin translation of Sebastian Castellion, or, as he is more commonly called, Castalio, Basle, A. D. 1551. In his address to the reader, he declares that his version was made "*de Hebræo*," excusing himself nevertheless for profiting by the labour of others in part of Daniel, "quia Syriacum sermonem non didicimus." His translation has met with very general blame, as he is represented to have weakened the prophetic parts of Scripture, and diminished the simplicity of the narrative by affecting too much polish of language. The following is a specimen of the denunciatory language used against him by Genebrard.^b "Castalionis versio est affectata, plus habens pompæ et phalararum quam rei et firmitatis, plus ostentationis

^a De variis Scripturæ editionibus.

^b Præf. in Origenem.

quàm substantiæ, plus fuci quàm succi, plus hominis quàm spiritus, plus fumi quàm flammæ, plus humanarum cogitationum quàm divinorum sensuum, plus foliorum quàm fructuum." Simon however cheerfully bears testimony to his skill in Hebrew, "On ne peut pas dire," says he, "que Castalio n'ait point su la langue Hebraïque, si on lit les remarques critiques qu'il a ajouté a la fin de sa version, et l'on peut même dire qu'il estoit plus sçavant dans les trois langues Hebraïque, Grecque et Latine, qu'aucun docteur de Geneve."

VIII. The Spanish translation of Edward Pinel, whom the Jews call דורת פינל, printed by Abraham Usque (אושק, or perhaps אוקי), Ferrara, A.D. 1553. A much earlier Spanish translation than this was made by some learned Jews, which has been attributed too hastily to R. D. Kimchi.^c The Version of Manasseh Ben Israel, in 1630, seems to have been only a revision of Pinel's translation. I hold it superfluous to prove that Jews do not translate from the Septuagint and the Vulgate. Probably when the author, who has been previously noticed, asserted that all the translations were made from these sources, he was not aware that any had ever proceeded from individuals of this nation.

^c See Wolfii Bibl. Hebræ. Art. דרך.

IX. The Polish translation of Nicholas Radzvil, Bresc, A. D. 1563, made for the use of the Socinians. The following passage quoted by Le Long from Regenvolsk's Ecclesiastical History will prove this version to have been made from the Hebrew of the Old and the Greek of the New Testament. "Nicholaus Radzvil primus Sarmatis Sacro-Sancta Biblia, *ex Hebraicis et Græcis fontibus*, linguâ Polonicâ dedit." There were some other Polish versions made for the especial uses of the same sect, which has never been suspected of inordinate attachment to either St. Jerome or the Vulgate. These however seem to have been revisions of Radzvil's translation. The other Protestant Bibles in Poland were translated from Luther's German, the Catholic versions alone proceeding from the Latin Vulgate.

X. The Latin translation of Arias Montanus in the Antwerp Polyglot, A. D. 1572. Almost all cotemporary writers inveigh bitterly against this version which is made rigorously from the Hebrew. Simon says, "Il est vray que cette version peut estre utile à ceux qui veulent apprendre la langue Hebraique, parce qu'elle *rend l'Hebreu mot pour mot*, et selon le sens grammatical." It also made its appearance in the London Polyglot, as well as in that of Philip the Second.

XI. The Latin translation of Emanuel Tre-

mellius and Francis Junius his son in law, Zurich, A. D. 1579. The former of these was Professor of Hebrew at Heidelberg, and either he or his father was a converted Jew, and came from Ferrara.^d In the preface occur the following words, “*Hebraici sermonis ordinem, ut per Latinam linguam licuit, servavimus,*” and again, “*interpunctiones Hebræas, non ut otiosas (quod vulgus opinatur) sed plurimum ad rem facientes, retinuimus quantâ commoditate potuimus.*” Du Pin praises this version for its closeness to the Hebrew, and further testimony in its favour may be found by consulting Korthold, to whose valuable work it has been necessary so often to refer.

XII. The French translation published by the Genevese Calvinists, A. D. 1558. Cornelius Bertram, professor of Hebrew, whom Father Simon describes as “*plus sçavant dans la langue Hebraïque que tous ceux qui l’avoient precedé,*” seems to have conducted this work, with the assistance of Beza, Faye, Goulart, and some others. This translation was made with a view of superseding the old Genevese French Bible, (see No. 5,) which had been much depraved, and there is observable in it a much closer adherence to the idiomatic peculiarities of the Hebrew language.

^d See Buddæi Isagoge, Tom. II.

XIII. The Italian translation of Giovanni Diodati, minister at Geneva, and published at that place, A. D. 1607. There was also a French translation made by Diodati, which did not appear till the year 1644, but this in all probability was not a new one, but more or less a version from the Italian. Simon accuses him of inserting a great number of particles and supplementary words, not to be met with in the original. “Cette methode luy est cependant assez ordinaire, parce qu’il craint de ne se rendre pas intelligible en s’attachant trop *au texte Hebreu*,” a motive which cannot actuate one who translates either from the Septuagint or the Vulgate. He afterwards says of him, “il faut neanmoins avouer qu’il réussit en quantité d’endroits, et qu’il s’explique avec plus de netteté qu’aucun autre traducteur de la Bible.”

XIV. The Danish translation of Paul Resen, Copenhagen, A. D. 1607. “Porro sub hujus sæculi initium,” says Korthold, alia denuo Biblia vulgavit Paulus Resenius, Selandiæ Episcopus, quæ, ut proximè ad fontes accedunt, ita cultum et nitorem dictionum parum curant, atque *Hebraicorum retinendorum studio* valdè reddita sunt obscura, sicut sermo quo utuntur, maximè in libris dogmaticis, Danicis auribus ferè peregrinus sit.” Archbishop Svaning published a corrected edition of this Bible.

XV. The Belgian Bible. The Dutch Bibles

had been all made from the Vulgate or Luther. This was undertaken from the Hebrew by order of the celebrated Synod of Dort. In one of their Sessions it was resolved, "*novam hanc versionem ex ipsis fontibus seu originalibus sacræ scripturæ linguis Hebræâ et Græcâ, instituendam esse.*" One of the rules prescribed to the translators was, "*ut originali textui semper religiosè inhæreant, atque ipsas originalium phrases, quantum orationis perspicuitas, et sermonis Belgici proprietas permittunt, sollicitè retineant. Si verò durior alicubi occurrat Hebraismus aut Hellenismus, quàm ut in textu possit servari, eum passim in margine diligenter annotent.*" It was published at Leyden, A. D. 1637. Pole^e says of it, "Hebræo textui non mediocriter respondet, sensum autem plerisque in locis perspicuè, fideliter et solidè exhibet." This translation, though many persons were employed, and the different departments of labour judiciously portioned out, occupied nine years before it was completed.

XVI. The Latin translation of Thomas Malvenda, Lyons, A. D. 1650. Pole says, ^f "Malvenda ad verbum Hebraica superstitione exprimit," and the translator himself in his conclusion assures the reader "me in novâ istâ Sacræ Scripturæ ex

^e Præf. in Synops. Crit.

^f Ibid.

Hebraico translatione secutum esse exactissimè verba ipsa et ordinem verborum qui Hebraicè positus est." This version, as might have been expected, is almost unreadable, being full of Latin barbarisms : Simon however recommends the book to those who wish to learn the Hebrew language.

XVII. The new German translation, commonly called the *New Zurich Bible*, to distinguish it from Leo's Latin Bible or the *Old Zurich* version. Zurich, A. D. 1667. It was undertaken by Hottinger, Müller, Zeller, Hoffmeister, &c. and conducted with great care and precision. As their plan seems to have had some resemblance to that pursued by our own admirable translators, and may perhaps have been copied from it, this version is more particularly deserving of our notice. When these learned men met together, Hottinger and Müller had each of them the Hebrew text put into their hands, Zeller had the old Zurich version, Wasser took the Italian of Giov. Diodati and Pareus' edition of Luther's Bible, Hoffmeister had the Septuagint and the Juniotremellian version before him, and Freitz the Belgian Bible. When any difference arose, the point was argued by them all, each was called upon to give his opinion of the translation which was in his hands, and that reading was adopted which after mature consideration seemed most agreeable to the Hebrew.

XVIII. The Hebræo-German translation of Joseph Josel Ben Alexander, printed by Joseph Athias, יוסף עטיאש, Amsterdam, A. D. 1679.^s Previous to publication it was revised by R. Meir Stern, chief Rabbi of the synagogue at Amsterdam.

XIX. Another Hebræo-German translation by R. Jechuthiel Ben Isaac Blitz, ר' יקותיאל בן, and printed by Uri Veibsch Ben Aaron, צחק בליץ, or contractedly, פ"בש. Amsterdam, A. D. 1679. Korthold styles this translator "blasphemus impostor," and charges him with having disguised some prophecies relating to the Messiah in consequence of his Jewish predelictions.

The two last versions are not enumerated either on account of their elegance, for they are semi-barbarous, nor their fidelity, for their authors were prejudiced to the utmost, nor for their importance, for they are universally neglected, but merely to shew that translations into the modern languages of Europe have been made from the original Hebrew by characters of all descriptions. Roman Catholics have usually translated from the Vulgate, and Protestants from the Hebrew, but Jews have never consulted translations except to

^s See Wolfii Biblioth. Hebr. tom. II. p. 453. Both Korthold and Le Long have substituted the names of the printer for that of the publisher, as they have also done in the next instance.

differ from them, though a Protestant has occasionally made his version from the Vulgate, and a Catholic from the Hebrew as in the case of Pagnin.

The translations of Sanctes Marmochini, Vatablus, Isidore Claire, Schmidt, the two Osianders and Piscator have been omitted in the above list, together with that of Cardinal Cajetan and several other detached versions. Let not the reader from hence suppose that these were all made from the Vulgate. Some of them were professedly corrections of the Latin Vulgate, some have followed other translations, and others are from different causes extremely imperfect. They are on these and other accounts omitted in this section, the limited extent of which must be an apology for not extending to them the investigation which they undoubtedly merit.

From many of the translations which have been thus briefly enumerated proceeded others, and in particular Luther's German Bible gave birth to many versions in its cognate languages. Those Protestants who *could* not consult the Hebrew, and *would* not use the Vulgate, were compelled to adopt this practice. As these *primary* translations have been proved to have proceeded from the Hebrew, it follows that the secondary ones which were made from them can in

no sense be said to have sprung from the Vulgate or the Septuagint. They are *derived* versions, it is true, but they are derived from the Hebrew. If it were desirable to prove that the Welsh, Irish, Manks and Gaelic Bibles were made from our translation, and the Swedish, Danish, Polish, Finnish, &c. from Luther's, an immense catalogue might be made to invalidate Mr. Bellamy's modest assurance, that himself and Aquila are the only translators who have made the Hebrew Scriptures their standard of accuracy, whilst others have confined themselves to the Septuagint and the Vulgate.

The above list is amply sufficient to prove the inaccuracy of that gentleman's daring assertion, that all the European translations were made from the Septuagint and the Latin Vulgate. It might have been expected that depositions, at once so new and extraordinary, would have been accompanied with some attempt to corroborate them by respectable evidence, a tribute of respect which most writers might have thought due to the understanding of the public. Mr. Bellamy, however, thought this unnecessary, and has brought forward the above assertions to be received on his sole authority, though they are destitute of the slightest foundation in historical truth. That any author should act thus in an age of extended

research like the present, must be highly disreputable to himself, and productive of the deepest mortification to all learned men who witness it, whilst it is but poor testimony to the general knowledge of the country in which he lives, that persons are found weak or ignorant enough to credit him. Unfortunately also, Mr. Bellamy's statements on this subject, contrary to his usual practice, are couched in language far too explicit, and occur much too frequently to leave any possibility that future qualifications can soften down their meaning or palliate their author's conduct. It is doubtless possible that they originated in gross ignorance on his part, at least we may be allowed to hope that they did ; yet this supposition, the most favourable that we can make, will by no means be efficacious in rendering his work less injurious to the cause of truth, and it requires in those who entertain it no small readiness of belief as well as a great share of charity.

SECT. IV.

On the English Translations.

BEFORE our version of the Bible arrived at its present state, it passed through several previous stages, each of which was an improvement, at least to a certain extent, upon a former edition, and was itself surpassed in a subsequent revision. They who succeeded the first Protestant translators, contented themselves with making alterations in their version by comparing it with the originals, and their own labours were again successfully corrected by their followers. It is evident that a careful examination of an old version, cautiously conducted by learned and dispassionate enquirers, must have the effect of removing many of its faults, and a more favourable result may always be expected from this process than from an attempt to produce an entirely new translation, a more ambitious but certainly a less prudent undertaking. Of this principle our forefathers were well aware, for they adopted the wise precaution of never altering an old translation, except in those passages where it was plainly at variance with the Hebrew, or where the revisors thought it was so. In the space of 70 years the English Bible underwent

several distinct and independent revisions, the last of which, undertaken at the command of King James the First, produced our present authorized translation. The beauty of its language, its simplicity of style and faithfulness to the Hebrew have hitherto made a further revision inexpedient. There confessedly are dangers attending this system of revisal, nor can any plan whatever be perfectly free from them ; it is only contended that the one now under consideration involves less imminent risk, than any other which has yet been pursued. Some errors become from long habit familiar to the reader, and may thus escape the detection of those employed to remove them. There is also a possibility that an error eliminated by one company of translators may be replaced in the text by their successors, who in that particular instance may have a less extensive grasp of the subject than their predecessors had, though in a general sense possessing far greater learning. We shall hereafter find that something of this description has been done even by King James' translators. The general and, we may say, the necessary result of this scheme of successive revisions must be, that the faults contained in the first version will gradually be sifted out, and that it will approximate towards perfection with a rapidity proportioned to the time, labour and talents

bestowed upon it. The English translation still contains blemishes which call for correction, and they who are most attached to it are the most anxious to see them removed. Most of these are the effect of time which has rendered some words obsolete, and changed the signification of others. Some have proceeded from timidity in the translators who in some instances have concluded, contrary to their better judgement, that an interpretation favoured by most of the old versions must be correct, and this diffidence, commonly found in men of deep learning, is increased rather than diminished when they act together in a large body. Other errors have crept in apparently through inadvertency, but this is very unusual in our present Bible; and many modes of translating passages, which have been sometimes adduced to shew the incompetency of the translators, because they are not *literally* true to the Hebrew, have been adopted for the sake of euphony, and in no sense are errors. The number as well as the importance of the passages which need alteration have been most extravagantly exaggerated, and by no person more than by the new translator Mr. Bellamy. The reader has already seen this writer comprehending the English translators in one sweeping calumny from which no part of Europe was excluded. He will hereafter find that the

same author has ascribed to them a degree of ignorance and folly far surpassing any thing of which the most unenlightened part of Europe at the time of James the First was capable.

The earliest Protestant English translation was that of Tyndal and Coverdale; the last, that made by the two Universities for King James the First, which is commonly known by the name of "the King's Bible." The one immediately preceding this was a translation superintended by Archbishop Parker, and is usually called "the Bishops' Bible." These three are the most interesting and important editions of the Bible in this country, and as such will meet with a more detailed account than can be extended to those intervening between Coverdale's and Parker's, which can only be briefly noticed. The qualifications of the persons employed in them will in the following part of this section be carefully stated, with such historical references as may serve to convince the reader that no labour or exertion was spared, either by the government in committing so important a charge to men well competent to do justice to the undertaking, or by the translators in duly performing the work entrusted to them. The misrepresentations which have been lately made with regard to the conduct, character and abilities of the later not only call for this

discussion, but require a counter statement so well authenticated as to remove the apprehension of an evil, much to be apprehended from them should they meet with general belief, a discredit thrown upon the national version of the Scriptures, and, by implication, upon the Universities and the Church which produced it.

There are three ways of proving that a translation of the Bible was not made from any previous version. First, if a Protestant translator can be shewn to have been well versed in the Hebrew language, it is *presumptive evidence* that he translated from that alone. His creed teaches him no adherence to any source of religious knowledge except the Bible—the original inspired text, inculcates no belief in any infallible power which forbids its perusal, and exacts no respect for a general council which confines authenticity to any particular version. Necessity alone can induce a man who holds these sentiments to use a prior translation as his text-book, and of all others he must be most averse to the Latin Vulgate, the version patronized by the Romish Church, and which, at the time of the Reformation and long after, was an object of jealousy to the whole Protestant world. If the fact of such a translator being an eminent Hebrew scholar be not regarded, when proved, as *conclusive* on this point,

it is certainly so far a *presumption* that he translated from the Hebrew, that the *onus probandi* is thrown upon those who deny him to have done so and cannot rest with their opponent. Secondly, if good and authentic documents be produced, that he really *did* translate from the original Hebrew, such historical testimony must be deemed effectual in destroying the credit of any assertion to the contrary, especially if that assertion depend only on the personal claim to respect which he who makes it possesses. Lastly, if passages be adduced from his translation materially unlike the corresponding passages in that from which it is alleged to have been made, that latter version must cease to be regarded as the translator's standard of accuracy. In the case of these three modes of proof combining only partially together, and *a fortiori* if they be all clearly made out, it will necessarily follow that the person who declares such a Protestant translator to have never consulted the Hebrew, either delivers opinions on points which his talents and learning do not entitle him to decide, or that he deliberately publishes a statement to the world which cannot be substantiated.

I. The attempts made by the first English Protestants to obtain a translation of the Scriptures in our language were attended with great danger. William Tyndal, who devoted the greater part of

his life to the accomplishment of this object, encountered all the evils of poverty and exile, with every other misfortune which persecution inflicts on its victims, till his sufferings were terminated by his death. He was first strangled and afterwards burned at Fylford Castle^a in Flanders, at which place he had previously suffered a cruel and tedious imprisonment. He had studied both at Oxford and Cambridge, but was originally brought up at the former place, where he had given some lectures in Divinity, which would have the effect both of disseminating his opinions and making them generally known. After quitting the Universities he lived as tutor in a gentleman's family, but soon became an object of suspicion as a favourer of the Reformation, and, after suffering a prosecution in the Ecclesiastical court, left that situation and repaired to London as a preacher at St. Dunstan's Church near Temple Bar. After vainly attempting to be employed in his former capacity by the Bishop of London, and being probably in circumstances of great penury, he retired to Flanders, where he could pursue his purpose of translating the Bible, and avow his opinions on points of religion with greater personal

^a Oct. 7, 1536. An account of Tyndal's death may be found in Fox's Book of Martyrs, and Fuller's Church History.

safety. A pension of ten pounds a year, then a considerable sum, which was allowed him by his friend Humphrey Monmouth, an opulent citizen of London, enabled him to prosecute his designs with some independence. At Antwerp, A. D. 1526, he published his translation of the New Testament in octavo, but all the copies were rapidly bought up by Bishop Tonsall and burned at Paul's cross before a year had elapsed. It was however reprinted the following year by the Dutch, and again the year after, but Tyndal himself seems not to have been concerned in these editions, for, after once publishing the New Testament, he applied himself wholly to translate the Old Testament. He lost a great part of his labours at sea, being shipwrecked in his voyage to Hamburgh, at which place, or at Antwerp, he published the Pentateuch in English, octavo, A. D. 1530. In translating the remainder of the Old Testament, he was assisted by Miles Coverdale, afterwards Bishop of Exeter, but seems himself to have advanced only to the end of Nehemiah at the time of his imprisonment.

In Tyndal's prologue to the Gospel of St. Matthew, we find him mentioning the Hebraisms found in the New Testament as follows, and his language shews that he must have had a considerable knowledge of Hebrew. "If ought seme

chaunged," he says, " or not altogether agreynge with the Greke, let the finder of the faute consider the Hebrue phrase or manner of speache left in the Greeke words whose preterperfect tense and present tense is oft both one, and the future tense is the optative mode also, and oft the imperative mode in the active voice, and in the passive ever. Likewise person for person, number for number, and interrogation for a conditional, and such like is with the Hebrues a common usage."^b That a person who could thus write of St. Matthew's Hebraisms should be compelled by *ignorance* to translate from the Septuagint or the Latin Vulgate, is perfectly incredible, and that he would use the latter from *choice* is inconceivable. We ought to remember that this translator's troubles chiefly arose from his determination to resist the imposition of an authorized version, and that his whole life was a series of hostilities against the defenders of the Latin Vulgate. In all exercises and disputations the Protestants had an invariable practice of denying the authority of this version, for instead of allowing a passage quoted from it to be conclusive in debate, they always referred to the Hebrew and Greek, and this secured them

^b See Lewis' complete History of the several translations of the Bible and New Testament into English.

both the fear and hatred of the adverse party. Lewis expressly asserts that Tyndal translated from the Hebrew, for he says, "Thus stood matters with relation to the Holy Scriptures, when William Tyndal resolved to translate them *from the original Hebrew and Greek* into English," and again, "In the mean time Tyndal was busy in translating *from the Hebrew* into English, the five books of Moses." According to the same author the prologue contains the following passage: "They that kunne well the sentence of Holy Writ and English together, and wolen travaile with goddis grace thereabout, mounne make the Bible as true and as open, yea and openlier, in English than it is in Latyn," which could not be the case if one was a translation from the other.

Fuller, it is true, says of Tyndal, "I *presume* he translated from the Latin,"^c but this is evidently a mere surmise on his part, probably suggested by the desultory and uncertain mode of life which Tyndal was compelled to lead, utterly destroying that retired tranquillity which such an extensive undertaking demands. The very manner in which it is said shews that the historian had no authority for the fact. Tyndal, as well as every other judicious translator, must no doubt

^c See his Church History.

have received great and important assistance both from the Latin Vulgate and all the prior versions which he had opportunities of consulting. This few persons can be disposed to deny, and it must also be allowed that the cause above alluded to may be presumed to have operated powerfully on him. Still, however, his preference of the Vulgate to Pagnin's translation, whenever a difficulty occurred which induced him to have recourse to the Latin Bibles, is highly improbable. When it is said that he translated *from* the Vulgate, it certainly ought to be proved that he transgressed those obvious limitations respecting the use of former translations which have been laid down in the opening section of this Chapter. This would be a difficult task, and accordingly we do not find that any thing of this kind has been done or even attempted.

Coverdale's complete translation of the Bible into English was printed, A. D. 1535, at Zurich as is commonly supposed, and the printing is undoubtedly foreign. It is properly regarded as the joint production of Tyndal and Coverdale, whom we have before seen associated in the translation of the Old Testament. But the Pentateuch published in this edition is not the same as the former. In reality, Coverdale, assisted by Rogers who corrected the press, revised the whole of Tyndal's

work before they reprinted it, not only the published but the unpublished part.

In his dedication to the King, Coverdale says that he used five different translations, both Latin and Dutch, in the latter of which German must manifestly be included. Now these five translations can have been no other than the Latin Vulgate, the Latin of Pagninus, the German of Luther, a Dutch translation of Luther and a German translation of the Vulgate.^d Besides these no *entire* Bibles in Latin or German were then published, though versions of detached parts may have been employed; for instance, the Latin Psalters of Felix Pratensis, Conrad Pellicanus and our own Bucer. Two of the above number, it is to be observed, are *secondary* translations, one from the Latin Vulgate, and the other from Luther. Consequently from *five* they resolve themselves into *three*, viz. The Vulgate, Pagninus and Luther, and these Coverdale confesses himself to have used, to which, for the sake of argument, we will add the Septuagint. Besides these four versions, there actually was *no other source* from which he *could* have translated except the Hebrew, and if these four be removed, it will inevitably

^d There existed several translations of the Vulgate into German long before the Reformation. See Le Long's *Bibl. Sacr.* Ed. Masch.

follow, that he *did* translate from the Hebrew and from *nothing else*.

In his prologue "unto the Christen reader," Coverdale writes as follows. "And to helpe me herin, I have had sondrye translacions, not onely in Latyn, but also of the Douche interpreters : whom (because of theyr synguler gyftes and speciall diligence in the Bible) I have ben the more glad to followe." In this passage he does not say that he regarded any of the five interpreters mentioned in his dedication to the King as *authority*, but that he employed them *to help* him in translating that text to which he *did* attach authority. The phrase plainly implies a choice of different interpretations ; but no *choice* could have existed, unless it was regulated by some standard of accuracy independent of them all, otherwise a selection of various readings must have taken place without any motive of preference. Therefore, if Coverdale's words have any meaning at all, they signify that he translated from the Hebrew. That this was the case will appear more clearly in the sequel.

Another consideration of very general application to all the early English translators ought also to enter into the present question. The prejudice in favour of the Latin Vulgate was so universal and inveterate, that its advocates alone

found it prudent to publish their real sentiments on the subject. Had the translators openly declared that they forsook the Latin for the original Hebrew, they would have rashly endangered their personal safety, without doing any service to the cause of religion. This will satisfactorily account for their silence; yet, notwithstanding this obstacle, Coverdale *alludes* to the Hebrew original in another dedication^e to the King, though he carefully avoids any *express assertion* to the prejudice of the Latin. He there says, that many ignorant persons exclaimed against him, because in his other translations he had not followed “the old Latyn text word for word,” and adds, “as though al were not as nye the truth to translate the Scripture out of other languages as to turne it out of Latyn: or as though the Holy Goost were not the authoure of his Scripture as well in the Hebrew, Greke, French, Dutche and in English as in Latin.” This can only be understood as an apology for not having translated from the Vulgate.

Whatever valuable assistance Coverdale may have derived from the four versions which he apparently consulted, were we even to suppose, what cannot be granted, that he in no instance

^e Prefixed to a Quarto New Testament, A. D. 1538, published by Hollybush. See Lewis' History.

attempted an original^f interpretation, but always selected from them that sense which he thought most consonant to the Hebrew, the assertion that he translated from *any one* or from *any two* of them remains precisely the same untruth as before. The contrary, however, is the fact, as he has sometimes deserted all those four versions. This position, once established, will successfully clear him from the imputation of having translated from them even in a *collective* sense; nor can any errors committed by him, or any manifest traces of those versions that appear in his translation be admitted to prove the reverse. One instance, see Isai. lvii. 5, will be given at length. It is so remarkable an illustration of the preceding observations, and so highly honourable to the venerable translator, that it may be considered as *singly* sufficient in deciding this point. The four versions thus erroneously translate that text: Οἱ παρακαλοῦντες εἰδῶλα ὑπὸ δένδρα δασέα, σφάζοντες τὰ τέκνα αὐτῶν ἐν ταῖς φάραγξιν ἀναμέσον τῶν πετρῶν. *Sept.* “Qui consolamini in diis subter omne lignum frondosum, immolantes parvulos in torrentibus subter eminentes petras.” *Vulg.* “Incalescentes cum diis sub omni ligno viridi, immolantes par-

^f By the words “original interpretation” is merely meant one which could not have been suggested by those versions, without supposing it *new* in the strict sense of the word.

vulos in torrentibus subter eminentes petras."

Pagn. "Die ihr in der brunst zu den götzen lauffet, unter alle graüne bäume, und schlachtet die kinder an den bächen unter den felzklippen."

Luther. Our present Bible is also incorrect, though it does not exactly agree with any of the above. "Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks." The Hebrew text is as follows; הִנְחַמִּים בְּאֱלִים תַּחַת כָּל-עֵץ רָעֲנָן שְׁחָטִי הַיְלָדִים בְּנַחֲלִים תַּחַת סַעֲפֵי הַסְּלָעִים; The Septuagint translators seem to have confounded אֱלִים "oaks" with אֱלִילִים "idols," and the error has unquestionably been derived from them, but by a very circuitous process, as the reader will discover, through Archbishop Parker's translators. The origin of the mistake, if we may be allowed to indulge conjecture, can be traced to the Chaldee paraphrast, who, without any intention of giving the passage its grammatical and literal force, thus expounds its meaning; דְּפִלְחִין לְטַעֲוֹתָא תַּחֲת כָּל אֵילָן עֲבוּף נַכְסֵי יִנְקִיָּא בְּנַחֲלִיָּא תַּחֲת שְׁקִיפֵי בִּפְנֵיָּא "Who pay homage to idols under every green oak, slaying infants* in valleys under cliffs of stones." The second word טַעֲוֹתָא "Idols" has

* Literally, "sucklings," babes newly born; see Psal. viii. 2.

been mistaken for the literal meaning of אֱלֹהִים, the second word in the text, although this enters afterwards into the exposition, which instead of being, "*in the oak groves under every green tree,*" has it, "*under every green oak.*"^b St. Jerome, or whoever was the author of the corresponding passage in the Vulgate Bible, has avoided the error of the Greek translators, but not without falling into another, for he has confounded the same word with the plural of אֱלֹהִים "a God," though such a word is not to be found in the whole Bible. He has misled both Pagninus and Luther, but not Coverdale, who renders the passage; "*Ye take your pleasure under the Okes, and under all grene trees, the childe being slayne in the valleys and dennes of stone.*" This is not literal, but it gives the sense of the original with great accuracy, and is also very unlike the translations which he employed *to help him* in his labours. Nothing can shew more satisfactorily that his interpretation is correct, than the words of R. Solomon of

^b R. Saadiah Gaon, or his interpolator, has also been misled by Jonathan, for the Arabic has it, الذين يسألون الاصنام تحت الاشجار المظلمة + يذبحون اولادهم في الاوديت بين الصخور* who consult (lit. ask) the idols under shady trees, and slay their children in valleys between the rocks."

Luneville,ⁱ who says in his comment on this difficult passage, *המתחממין בשכבת זרע תחת האלון הם אלם* ואלן “*qui exardescitis in concubitu seminis sub quercubus, hæ sunt quercus et robur.*” See Breithaupt in loc. Whoever analyses the verse and carefully examines the context, will observe great want of connection in the old translation and the present English Bible. The prophet makes a keen and spirited invective against the atrocities of Polytheism. In a preceding verse he had called the idolaters, “Sons of the Sorceress,” and the “seed of the adulteress.” He then completes his accusation against them by saying, that they indulged their gross licentiousness^k under every tree in their consecrated oak-groves, and sacrificed the miserable offspring of their lust under the rocks dedicated to their idol gods. When thus understood, the passage is highly forcible and impressive, but by misapprehending one word all the European translators before

ⁱ This was his native place, and from it he has acquired the surname of Jarchi, from *יָרֵחַ* “luna,” which is thus barbarously corrupted into a proper name, *ר' שלמה ירחי*, and then abbreviated, by taking the initials of these three words, into *רשי* Rashi, by which name he is universally known. He is also called *ר' שלמה יצחקי*, R. Solomon Isaacides, from the name of his father, whence also the same abbreviation may be derived. See Wolf. Bibl. Heb.

^k See Selden de Diis Syris.

Coverdale have rendered it perfectly tame. An instance like this reflects great honour on his erudition and sagacity, for the old error was not very apparent,¹ and the Hebrew is rather obscure. Rogers and Taverner had the discernment to follow him word for word, which proves by anticipation that *they* also did not translate *from the Septuagint and the Vulgate*, though they may, it is true, have implicitly relied on Coverdale's accuracy. Cranmer's Bible also has the same reading, but a later black letter edition renders this passage in the following extraordinary manner, "Ye make youre fire under the Okes."^m Here began the intricacy, for this was more unintelligible than even any of the old versions; nor can we be surprized that Bishop Horne was so perplexed by

¹ Münster translates the verse "*Calefacitis vos apud quercus sub omni ligno frondoso, &c.*" but his Bible could not have furnished Coverdale with his interpretation, because, though the first volume appeared, A. D. 1534; the second, containing Isaiah, was not published till the year 1535, that in which Coverdale's also was published. Vatablus and A. Osiander render it similarly to the Vulgate, the former word for word; Chatillon, has it "*Qui divis passim sub frondosis incalescitis arboribus;*" Tremellius, "*Qui incaluerunt in lucis, &c.*" and Diodati, "*che vi riscaldate dietro alle querce, sott' ogni albero verdeggiante, &c.*" See, further, Vitringa in Jesai.

^m This Bible had neither title-page nor the last leaf. In the absence of a date, I can only conjecture that it intervened between the Bibles of Cranmer and Parker, and have not yet succeeded in tracing the author of so strange an *emendation*.

it, that he made a compromise between the Septuagint and Coverdale, much to the advantage of the former. This seems to have been the case, for Queen Elizabeth's Bible has it, "Enflamed with idols," and King James' translators have unhappily perpetuated the error. If our present Bible be ever subjected to another revision, it is to be hoped that in this verse some attention will be paid to Coverdale's interpretation.

It is of course very difficult to find passages in which Coverdale is correct, and all the above-mentioned translations wrong. His warmest advocate could not have expected to find one so decidedly creditable to him, as that which has just been produced. Those in which he differs from the Septuagint and the Vulgate are very numerous. For instance; Numb. x. 31. וְהָיִיתָ לָנוּ לְעֵינָיִם; καὶ ἔσῃ ἐν ἡμῖν πρεσβύτης. *Sept.* "et tu eris ductor noster." *Vulg.* "And thou shalt be oure eye." *Coverdale.* Exod. xxxiv. 30. וַיֹּרֶא אֶהְרֹן וְכָל-בְּנֵי יִשְׂרָאֵל אֶת-מֹשֶׁה וְהָיָה קָרְן עוֹר פָּנָיו. Καὶ εἶδεν Ἀαρὼν καὶ πάντες οἱ πρεσβύτεροι Ἰσραὴλ τὸν Μωσῆν, καὶ ἦν δεδοξασμένη ἡ ὄψις τοῦ χρώματος

" As if the Hebrew had been וְקָנִי. The Alexandrine Septuagint has it πάντες οἱ υἱοὶ Ἰσραὴλ, but the reader will recollect that this manuscript had not made its appearance in Europe at the time of Coverdale.

τοῦ προσώπου αὐτοῦ. *Sept.* “Videntes autem Aaron et filii Israel cornutam^o Moysi faciem, timuerunt propè accedere.” *Vulg.* “And when Aaron and all the children of Israel sawe that the skynne of his face shyned, they were afrayed to come nye him.” *Coverdale.* Dan. iii. 25. וְיִרְיָה דִּי רַב־עֵינָא וְיִרְיָה דִּי לְבַר־אַלְהִין; καὶ ἡ ὄρασις τοῦ τετάρτου ὁμοία σὺν θεοῦ. *Sept.* “Et species quarti similis filio Dei.” *Vulg.* “And the fourth was like an angel to loke upon.” *Coverdale.* If the reader require further evidence on this subject, he is referred to Coverdale’s printed Bible, where he will find, by perusing even a single Chapter, many verses in which he has forsaken both the Septuagint and the Vulgate, though perhaps not so palpably as in those above enumerated.

Having shewn that the first Protestant English Bible was made from the Hebrew, and not from any prior version, it remains to notice what Mr. Bellamy has stated with regard to it in the preface

^o The origin of this mistake is obvious. From this error arose the remarkable opinion, that Moses was “horned,” and Michael Angelo’s celebrated statue of him accordingly represents him with horns. Yet notwithstanding the alteration which Coverdale has made in his translation, the plates to his Bible resemble those in the old editions of the Vulgate, in which Moses always is horned, which shews that a superstition however absurd does not necessarily expire with the mistake which first gave it birth.

to his new translation. He there^p *informs the public* that Coverdale translated from the Latin and Dutch. He had before asserted that the European translations were made from the *Septuagint* and the *Vulgate* in such general terms as not to admit of an exception in favour of any particular translator. Now it is very conceivable that the Latin Bible used by Coverdale may have been the *Vulgate*, but it will excite some incredulity to find that his *Dutch Bible* was the *Septuagint*. The public will no doubt be anxious to be informed how it came into Coverdale's possession, and whether it still survives. Such a valuable relic of antiquity as a *Dutch Septuagint*, the existence of which is probably unknown to those who have studied Biblical Criticism for less than thirty years, will prove a most valuable document, and establish the miraculous powers of its authors beyond dispute.

II. The second complete Protestant Bible in our language was that of John Rogers, who had assisted Coverdale and been his corrector of the press. In consequence of Tyndal's tragical

^p Page 5. He also informs us that this statement is taken out of the title-page, which I can neither deny nor confirm, not having been able to consult a copy in which it is preserved. If this be the case, the title-page contains a very great misrepresentation.

death and the obloquy now thrown upon his memory, Rogers published this Bible under the name of Thomas Matthewe, whom Mr. Bellamy seems to regard as a real personage. It was printed by Grafton and Whitchurch, at Hamburgh as is supposed, though it bears date, London, A. D. 1537. Bale, Bishop of Ossory, says^a that Rogers translated the whole Scriptures and that he used the Hebrew, Greek, Latin, German and English Bibles. Johnson also tells us^r that Coverdale revised this translation "*from the Hebrew,*" and it was in fact a mere revision of the former Bible undertaken by Coverdale and Rogers together. It ought to be considered as their joint production in the same manner as the first Bible is regarded as the work of Tyndal and Coverdale. Grafton, for the sake of saving unnecessary expence, attempted to reprint it in Paris, but the officers of the Inquisition seized both Coverdale, who was the corrector of the press, the printers and the Bibles, though fortunately they committed only the last article of their seizure to the flames. Rogers was the first Martyr in the reign of Mary.^s Coverdale prudently remained abroad till the ac-

^a Script. Illustr. Maj. Brit. Catalogus.

^r See his account of the English translations.

^s See Fox's Book of Martyrs.

cession of Queen Elizabeth, at which time he returned to his own country, but never went back to his Bishopric. Whether this was owing to the Queen's neglect, or a Calvinistic disgust to the Hierarchy which he had contracted abroad, is not known. During the remainder of his life he was looked upon with suspicion as a nonconformist, a circumstance which renders the latter supposition far from improbable. Archbishop Parker gave him the benefice of St. Magnus near London bridge, at which time he was so poor as to be unable to defray the usual expenses on that occasion, and even this slender provision did not preserve him from dying in the utmost indigence.[†]

III. Richard Taverner published his Bible, A. D. 1539, in which there is a material deviation from the two former. He has followed the Latin Vulgate to a very great extent, but not in many passages of very great importance, nor so much as to justify us in saying that he translated from it. He was a man of extensive acquirements, though more celebrated for his knowledge of Greek than of Hebrew. The Privy Council examined both Grafton the printer and Taverner with regard to the publication of this Bible. The terrified printer

[†] See Fuller's Church History, and Strype's Life of Archbishop Parker.

seems to have prevaricated, for he was not only fined, but imprisoned for a considerable time, whereas Taverner was soon released from the Tower and reinstated in the King's favour. According to all the accounts that have come down to us of this translator, he must have been a singularly excentric character. In King Edward's reign he had a licence to preach" in consequence of being a graduate of both Universities, though he never had been ordained by a Bishop.

IV. In the same year The Great Bible, sometimes called Cranmer's Bible, made its appearance. It received the former name from its size, and the latter because that Prelate made some revisions and wrote the preface. The title-page informs us that it was translated "*after the veryte of the Hebrue and Greke textes* by the dylygent studye of dyverse excellent learned men, *expert in the forsayde tonges.*" Though printed in London the types were foreign, being those which were employed by Grafton in Paris, rescued by him from the hands of the Inquisition and brought into this Country. The learned men

^u His accoutrements, when preaching before the King or the University of Oxford, consisted of a damask gown, a velvet bonnet, and a gold chain round his neck, to which in Queen Elizabeth's reign he added a sword. See Wood's *Athenæ Oxon.* where a curious specimen of his pulpit oratory is preserved.

mentioned in the title-page were Tyndal, Coverdale and Rogers, as the alterations peculiar to this edition are neither numerous nor very important. Previous to republication, A. D. 1541, it was revised by Cuthbert Tonnstall, Bishop of Durham, and Nicholas Heath, successively Bishop of Rochester and Worcester, afterwards Lord Chancellor of England and Archbishop of York. The former of these is styled by Anthony à Wood "a very good Grecian and *Hebritian*;"^x by Bishop Goodwin not only "a profound divine," but "*well skilled in Hebrew*,"^y and by Erasmus in one of his epistles "*homo vitæ inculpatissimæ, utriusque literaturæ ad unguem doctus, nec ullius disciplinæ rudis.*" Both these great and learned men were ejected from their sees, Heath by Henry the Eighth, and Tonnstall by Queen Elizabeth.

V. The Calvinists of Geneva were also the authors of another English translation, those employed in it being chiefly English refugees. It is said by Johnson to have been published at Geneva in quarto, A. D. 1560, and certainly appeared in folio, A. D. 1562. Coverdale, Whittingham, Knox, Goodman and some others made this version, but probably the first of these was not personally concerned in the undertaking. King James in

^x Athenæ Oxon.

^y See Biog. Britan.

the Hampton Court conference said that this was the worst English Bible that he had ever seen, but it will appear that he had private reasons for this opinion unconnected with its merits as a translation. Strype^z has given eleven rules which were observed in framing this version, one of which was the following: "Where the Hebrew speech seemed hardly to agree with ours, they noted it in the margin, using that which was most intelligible." This expression is devoid of meaning, and the regulation itself could have no object, unless they translated from the Hebrew. The same historian says, that these industrious men laboured day and night for more than two years till their work was completed.

VI. The Bible of Queen Elizabeth was published, A. D. 1568. It is commonly called the Bishops' Bible, because those who made it were either Bishops or afterwards became so. Archbishop Parker had the superintendence of the whole work, different portions of which were assigned to the most learned men in the realm. These seem again to have associated others with them, so that we frequently hear of men, unmentioned in the Archbishop's list, who nevertheless had a share in this translation. According to the

^z See his Life of Archbishop Parker.

best authorities^a the following arrangement was adopted in distributing the different parts of the translation. The Pentateuch was committed to William Alley; Joshua, Judges and Ruth to Richard Davies; the two Books of Samuel, two Books of Kings and two of Chronicles to Edwyn Sandys; Ezra, Nehemiah, Esther and Job to Andrew Pearson; the Book of Psalms to Thomas Bentham;^b Proverbs, not clearly ascertained; Ecclesiastes and Solomon's Song to Andrew Perne; Isaiah, Jeremiah and Lamentations to Robert Horne; Ezekiel and Daniel to Thomas Cole, and the lesser Prophets to no less a character than Edmund Grindall, Bishop of London.

Fortunately we are not left in ignorance of the attainments of these learned men, and the names of some of them would be sufficient evidence of the care with which this translation was conducted. Dr. Alley, Bishop of Exeter, was educated at King's College, from which place he went to Oxford, and there wrote a Hebrew Grammar.^c

^a See Lewis' History of the Translations; Fuller's Church History; Strype's Life of Parker; Ditto of Grindall; Johnson's Historical account, and Collier's Ecclesiastical History.

^b Lewis has displaced Bentham, and put into his place Thomas Becon, prebendary of Canterbury. He probably was misled by a surmise of Strype in his Life of Parker, suggested by the similarity of their initials.

^c See Wood's *Athenæ Oxon.*

Dr. Davies, Bishop of St. David's, to which see he was promoted from St. Asaph's, had been employed in translating the Bible into Welsh in conjunction with one Morgan, which employment he probably forsook when the English version required his assistance. Dr. Sandys was Bishop of Worcester, afterwards of London, and ultimately Archbishop of York. He, as well as Dr. Horne, Bishop of Winchester, received his education at St. John's College, Cambridge, and Strype says that "he was a man well skilled in the original languages." In a letter which he wrote to the Archbishop, he complains that the Hebrew had not every where been diligently followed in the Great Bible, and that too great attention had been paid to Münster's Latin translation. Dr. Bentham, Bishop of Litchfield and Coventry, had been fellow of Magdalen College in Oxford, and during his residence there, Anthony à Wood says that "he did solely addict his mind to the study of theology and to the learning of the Hebrew language." Being ejected from his fellowship in Queen Mary's reign, he retired to foreign countries and became a preacher at Zurich and Basle, but returned on the accession of Queen Elizabeth. The Book of Psalms passed through the hands of Dr. Cox, Bishop of Ely, and perhaps of some other persons. Possibly this prelate may have been

originally appointed by Parker, since Bentham was not nominated by the Archbishop, but by the the Queen. Dr. Grindall was educated at Magdalen College in Cambridge, and, as well as Bentham, resided abroad during Queen Mary's reign. On his return he was made Bishop of London, and afterwards Archbishop of Canterbury. The support and countenance which he gave to the practice of expounding Scripture in a peculiar manner, then known by the name of *propheying*, brought him under the Queen's displeasure, and he died in disgrace. His literary attainments in every branch of theological learning have never been doubted, and have been so well described by his biographer Strype, that to enlarge here upon them would be superfluous.

The whole of this translation was revised by the Archbishop himself, and carefully compared with the former English Bibles. He also wrote the preface.

It has been frequently said, that the Septuagint was too closely followed in the Bishops' Bible, but Lewis has with great discernment attributed this opinion to its real causes, viz. the bigotted attachment of the Calvinists to the Genevese Bible, and Broughton's ambition to be concerned in a new translation, in which fortunately he was disappointed.

VII. King James having ascended the throne of England, a petition, or rather a remonstrance, was presented to him “desiring reformation of sundrie ceremonies” by the Non-conformists. It was called the Millenary Petition, because it was pretended to have a thousand signatures, though that number was deficient by several hundreds. A conference^d was in consequence held at Hampton Court, at which the King presided, and delegates attended both on the side of the Church and the Presbyterian party. Eight Bishops, eight Deans and two Doctors in Divinity formed the Church commission, and two from each University composed that of the Non-conformists, viz. Dr. Reynolds and Dr. Sparke from Oxford; Mr. Chadderton and Mr. Knewstubbs from Cambridge. On the second day, Dr. Reynolds made a request for a new translation of the Bible, pleading as a reason that the versions then extant did not come up to the meaning and force of the originals. This was immediately after the King had acceded to his petition for a new Catechism. As soon as he had heard the request, King James observed that he had never yet seen a good English trans-

^d For a full account of this conference, which lasted three days, and also of the Convocation which followed it, see Fuller’s Church History, and Collier’s Ecclesiastical History of Great Britain.

lation, but that he thought the Genevese Bible the worst of those then extant. He declared his wish that such an undertaking should be resumed, and suggested the following plan: — he would have this new version made by the most eminent men in the two Universities; after this he would have it pass the test of the Bishops and certain other Ecclesiastics; that it should then be laid before the Privy Council, and in the last place ratified by His Majesty's authority. He expressed himself decidedly against all notes and comments, instancing the seditious annotations contained in the Genevese translation, on Exod. i. 19, Matt. ii. 12, Rev. ix. 3. This took place Jan. 15. A. D. 1603, and nothing further passed that had any reference to the new translation, the third day of the conference being occupied by petitions against crosses, surplices, &c. and certain items in the Book of Common Prayer, which began at that early time to excite the scruples of the austere party. The injunctions contained in the following letter written by the King to Archbishop Bancroft, will serve to shew his earnestness in the cause, and prove how extensively we are indebted to his wisdom and prudence in devising the best plan for the advancement of the new translation.

“Right trusty and well beloved, we greet you well. Whereas we have appointed certain learned

men to the number of four and fifty, for the translation of the Bible, and that in this number divers of them have either no Ecclesiastical preferment at all, or else so small, that the same is far unmeet for men of their deserts. And yet we of ourself in any convenient time cannot remedy it. Therefore we do hereby require you, that presently you write in our name, as well to the Archbishop of York, as to the rest of the Bishops of the province of Canterbury, signifying unto them, that we do well and streightly charge every one of them, as also the other Bishops of the province of York, as they tender our good Favour towards them, that (all excuses set apart) when any prebend or parsonage being rated in our book of Taxations, the prebend to twenty pound at the least, and the Parsonage to the like sum and upwards, shall next upon any occasion happen to be void and to be either of their Patronage and Gift, or the like Parsonage so void, to be of the patronage and gift of any person whatsoever, they do make stay thereof, and admit none into it, until certifying us of the Avoidance of it, and of the name of the Patron (if it be not of their own gift) that we may commend for the same some such of the Learned men, as we shall think fit to be preferred to it; not doubting of the Bishops' readiness to satisfy us herein, or that any of the Laity, when

we shall in time move them to so good and religious an act, will be unwilling to give us the like due contentment and satisfaction: We ourself having taken the same order for such Prebends and Benefices as shall be void in our gift, what we write to you of others, you must apply to yourselves, as also not forget to move the said Archbishop, and all the Bishops, with their Deans and Chapters of both Provinces, as touching the other point to be imparted by you unto them. Furthermore, we require you to move all our Bishops to inform themselves of all such learned men within their several Dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English translation, which we have now commanded to be so thoroughly viewed and amended, and therefore to write unto them, earnestly charging them, and signifying our pleasure therein, that they send such their observations either to Mr. Livelie our Hebrew Reader in Cambridge, or to Dr. Harding our Hebrew Reader in Oxford, or to Dr. Andrewes, Dean of Westminster, to be imparted to the rest of their several companies, that so our

said intended translation may have the help and furtherance of all our principal learned men within this our Kingdom. Given under our Signet at our Palace of Westminster, the two and twentieth day of July, in the second year of our reign of England, France and Ireland, and of Scotland the thirty seventh."

The translators did not meet together till the year 1606, at which time there were but forty seven, whereas the King mentioned fifty four of them in his letter to the Archbishop. This deficiency is usually accounted for by supposing that seven were either unwell or had died in the interval. It is more probable that some names had been removed out of the King's list, for the purpose of excluding persons of violent tempers whose love of novelty and inordinate self-conceit, might have been detrimental to the proposed translation. We may not unreasonably suppose that Broughton was of this number, for he had already written some tracts full of abusive and unmanly reproaches against Archbishop Bancroft, and a scurrilous book against Dr. Reynolds and Professor Livelie. He and Bedell were perhaps the most deeply learned Hebraists that England then possessed, but candour and moderation, qualities as requisite in a translator as sound erudition, formed

no part of Broughton's character.^e Bedell did not return from Venice, where he acted as chaplain to Sir Henry Wotton then ambassador there, till the translation was begun. He may nevertheless have contributed his assistance to the translators at Westminster, as a considerable time elapsed between his return and his promotion to the Bishopric of Kilmore.

The manner in which the labour of the King's translators was subdivided, the names of those employed, the portions of Scripture allotted to the different companies, and the places where they respectively assembled will be seen best in the following scheme.

^e Hugh Broughton was a writer of great ambition, vanity and dogmatism, and as such was ridiculed more than once upon the stage by Ben Jonson. It was his misfortune to offend both the High Church and the Calvinist party, but it must be confessed that all the evils of which he complained were brought on by himself. He was fellow of Christ College, Cambridge, spent many years abroad, and on his return embroiled himself with the Archbishop. If we are to believe his own words, this extraordinary man had the offer, through the Archbishop of Mentz, of being made a Cardinal on condition of changing his religion. His works were published in folio, London, 1662, but they are written in any language rather than in English, for he seems to have composed better either in Hebrew, Greek or Latin than in his native language. His learning is evinced by an answer both in Hebrew, Greek and Latin to a letter of R. Abraham Reuben, chief Rabbi of the Synagogue at Constantinople, and An Epistle to the Privy Council, entreating that steps might be taken to convert the Jews in Turkey, written both in Hebrew, Greek, Latin, French, Dutch, Italian and English.

I. WESTMINSTER.

The Pentateuch, Joshua, Judges, Ruth, two Books of Samuel and two Books of Kings.

- | | |
|--------------|--------------|
| 1. Andrewes, | 6. Leigh, |
| 2. Overall, | 7. Burleigh, |
| 3. Savaria, | 8. King, |
| 4. Clarke, | 9. Thompson, |
| 5. Laifield, | 10. Bedwell. |

II. CAMBRIDGE.

Two Books of Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, the Song of Solomon and Ecclesiastes.

- | | |
|----------------|--------------|
| 1. Livelie, | 5. Andrews, |
| 2. Richardson, | 6. Harrison, |
| 3. Chadderton, | 7. Spalding, |
| 4. Dillingham, | 8. Bing. |

III. OXFORD.

All the Prophets and the Book of Lamentations.

- | | |
|--------------|----------------|
| 1. Harding, | 5. Smith, |
| 2. Reynolds, | 6. Brett, |
| 3. Holland, | 7. Fairclough, |
| 4. Kilby, | |

IV. OXFORD.

*The four Gospels, the Acts of the Apostles
and the Book of Revelations.*

- | | |
|--------------|------------|
| 1. Ravis, | 5. Savile, |
| 2. Abbot, | 6. Perin, |
| 3. Montague, | 7. Ravens, |
| 4. Thompson, | 8. Harmer. |

V. WESTMINSTER.

The Epistles.

- | | |
|----------------|---------------|
| 1. Barlow, | 5. Rabbett, |
| 2. Hutchinson, | 6. Sanderson, |
| 3. Spencer, | 7. Dakins. |
| 4. Fenton, | |

VI. CAMBRIDGE.

The Apocrypha.

- | | |
|------------------|--------------------|
| 1. Duport, | 5. Downes, |
| 2. Branthwaite, | 6. Boys, |
| 3. Radcliffe, | 7. Ward, (King's.) |
| 4. Ward, (Eman.) | |

To these six companies of translators the King gave the following instructions.

(1.) The Bible read in the Church, commonly called the Bishops' Bible, to receive as few alterations as might be. And to pass throughout, unless the originals plainly called for an amendment.

(2.) The names of the Prophets and inspired writers, with the other names in the text, to be kept as near as may be, as they stand recommended at present by customary use.

(3.) The old Ecclesiastical words to be retained. For instance, the word *Church* not to be translated *Congregation*, &c.

(4.) When any word has different significations, that which has been commonly used by the most celebrated fathers, to be preferred ; provided 'tis agreeable to the context, and to the analogy of Faith.

(5.) The Chapters to continue in their present division, and not to be altered without apparent necessity.

(6.) The margin not to be charged with any notes, excepting for the explanation of Hebrew or Greek words, which cannot be turned without some circumlocution, and therefore not so proper to be inserted in the Text.

(7.) The margin to be furnished with such citations as may serve for a reference of one place of Scripture to another.

(8.) Every Member of each Division to take the Chapters assigned for the whole company; and after having gone through the Version or Corrections, all the Division to meet, examine their respective performances, and come to a resolution which parts of them should stand.

(9.) When any Division had finished a book in this manner, they were to transmit it to the rest to have it further examined.

(10.) If any of the respective divisions shall doubt or dissent upon the review of the Book transmitted, they were to mark the places, and send back the reasons of their disagreement: If they happen to differ about the *Amendments*, the dispute to be referred to a general Committee, consisting of the best distinguished persons drawn out of each Division. However, this decision was not to be made till they had gone through the whole work.

(11.) When any place is found remarkably obscure, Letters to be directed by Authority to the most learned persons in the universities or country for their Judgment upon the Text.

(12.) The Directors in each company to be the Deans of Westminster and Chester, and the King's Professor of Hebrew and Greek in each university.

(13.) The Translations of Tyndal, Matthews,

Coverdale, Whitchurch^f and Geneva to be used when they come closer to the Hebrew than the Bishops' Bible.

(14.) Three or four of the most eminent Divines in both Universities, though not of the number of the Translators to be assigned by the Vice-chancellor, to consult with other heads of Houses for reviewing the whole Translation.^g

According to these regulations each book passed the scrutiny of all the translators successively. In the first instance each individual translated every book which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book thus finished was sent to each of the other companies to be again examined, and at these meetings it probably was that, as Selden^h informs us, "one read the translation, the rest

^f Whitchurch was the printer of the Great Bible, which on that account is called by his name. Taverner's Bible, we see, is left out, though not so unacceptable to the King as that of Geneva. The obvious reason is, because that translator had so strong a bias in favour of the Latin Vulgate.

^g See Collier and Fuller. The list of rules given by Lewis differs a little from the above, both in language and arrangement, but not in spirit.

^h See Selden's Table-Talk.

holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. if they found any fault, they spoke ; if not he read on." They also had the power of calling in to their assistance any learned men whose studies enabled them to be serviceable when an urgent occasion of difficulty presented itself. At the expiration of three years, copies of the whole Bible, thus translated and revised, were sent to London, one from Oxford, one from Cambridge, and a third from Westminster. Here a committee consisting of six, two being deputed by the companies at Oxford, two by those at Cambridge, and two coming from Westminster, reviewed and polished the whole work. Lastly, Dr. Smith, the author of the preface, and Dr. Bilson, Bishop of Winchester, revised it afresh, after which it may be presumed that no alteration in it took place either at the suggestion of the Privy Council or the King. It was first published in folio ; London, A. D. 1613. Whilst the translation was proceeding, a thousand marks were appointed to defray the expenses of the translators at Westminster, but it does not appear that they accepted this bounty from the King, none of them being perhaps in circumstances to require it. Lord Cecil, Chancellor of the University of Cambridge, by the King's instructions, wrote to the Vice-Chancellor and Heads of Houses,

commanding them to provide in a suitable manner for the accommodation of the learned men employed. In this letter he requests "that such as are called out of the Countrie may be intertayned in such Colleges as they shall make choice of, without any charge unto them either for their entrance, their chamber, or their commons, except it may happen, that any doe make choice to remaine in any of the poorer Colleges that are not well able to beare that charge: and then such order will be taken by the Lord Bishop of London, as that the same shall be defrayed. His Majestie expecteth, that you should further the busynes as much as you can, as well by kinde usage of the parties that take paynes therein, as by any other meanes that you can best devise, taking such order, that they may be freed in the mean while from all Lectures and Exercises to be supplied for them by your grave directions: and assuringe them, that he will hereafter have such princelie care, as well by himselfe as by his Bishops at his commandment, for the preferring of every one of them, as their diligence and due respect to his Majesty's desire in this so worthy an imployment shall (he doubteth not) very well deserve." It appears then that this translation was, in the strictest sense of the word, "the King's Bible," that the two Universities made it *at his command*,

pursuing the plan which he directed, and that they supported, conjointly with the Crown, every expense which attended it.

All the learned characters who were concerned in framing our present version were not equally well known to the world. Some of them left it without ever appearing in print, and others were never advanced to such distinguished eminence in the Church as to render them objects of general attention. Most of them were retired scholars, secluded within the walls of a College, or the precincts of the Parish under their care. Without opportunities, and perhaps without the desire of attracting notice, their days were spent in continually increasing that knowledge which was never to be displayed, or in the obscure performance of those Christian duties which are seldom recorded here. Unambitiously pursuing that narrow path which does not lead to earthly greatness, known and valued only by a few whose habits resembled their own, many of these estimable men left this world without having attained celebrity in life, and did not leave behind them a biographer to procure them reputation when dead. Both Universities have not produced a Wood, and the scantiness of biographical information is most to be lamented on occasions like the present. All however that we can now glean of the cha-

racters and attainments of King James' translators is most decidedly honourable to their memories, and from what we know of the leaders, we may fairly make an equally creditable estimate of the remainder. We have before seen that a most industrious selection was made of the greatest Hebrew scholars in the kingdom, when the list of the translators was drawn up, and we shall hereafter find that Hebrew learning was very extensively cultivated in this country during the period between the Reformation and the Great Rebellion. These two circumstances are sufficient to satisfy any rational person that our translators were eminent Hebrew scholars, a point on which all writers agree with the sole exception of the New Translator of Genesis. It ought also to be remembered that at the time of which we are now speaking, the usual range of studies was by no means so limited as it is at the present day. The term "learned man" did not then imply one who confined his erudition to a single learned language, nor did "divine" mean a person whose skill extended to but one branch of theology. A much more minute subdivision in literary labour has taken place of late years than was known to our forefathers of the sixteenth century. A great scholar did not then limit his ambition to the unravelling certain intricacies of Greek prosody, or

the accurate determination of a few chronological difficulties in Herodotus. One great divine did not give himself up solely to the evidences of religion, whilst another made himself invulnerable on doctrinal points, and a third was satisfied with successfully investigating the history of the sacred text. Theologians were formerly more equally if not more deeply learned than at the present day, and this is said, not with the intention of drawing a contrast to the disadvantage of either age, but simply to satisfy the reader that Hebrew literature was an indispensable requisite to the character of a learned divine at the time when the King's Bible was made.

It remains that we should notice those partial documents which still survive respecting the characters and qualifications of the translators individually.

Launcelot Andrewes, better known under the name of "the good Bishop Andrewes," presided over the first company as Dean of Westminster. He had been elected fellow of Pembroke College, Cambridge in preference to Edmond Spenser the poet, and was afterwards appointed Master. In the year 1605, he was made Bishop of Chichester, from which see he was removed to Ely, and thence to Winchester. He was not only a man of exalted piety and true Christian principles, but a profound

scholar in every branch of learning, as is proved by his controversy with Cardinal Bellarmine.ⁱ John Overall was educated in St. John's College, Cambridge, from which place he was transferred to a fellowship at Trinity, when Dr. Still left the Mastership of the former house for that of the latter. He was afterwards Master of Catharine Hall, then Bishop of Litchfield, and lastly of Norwich. His great attainments in theological learning^k were the sole cause of his advancement, and ample testimony to his extensive knowledge is to be found both in Baker and Wood. Adrian de Savaria, who had been a school-master for many years before he was made prebendary of Canterbury, was educated at Leyden. After he had been incorporated Doctor in Divinity at Oxford, he was invited to return by the offer of the professorship of Theology, but this token of respect, made in consequence of his "skill in the languages,"^l did not induce him to quit England. William

ⁱ Besides his numerous sermons and devotional tracts he wrote, "*Responsio ad Apologiam Bellarmini*," and "*Tortura Torti, seu responsio ad Torti librum editum contra Apologiam Jacobi regis Angliæ pro juramento fidelitatis*."—This Matthew Tortus was no other than Bellarmine himself.

^k He was the author of several works, amongst which are to be enumerated, "*Sententia de Prædestinatione*," and his "*Convocation book*."

^l See *Fasti Oxon.*

Bedwell may have been the same person who, in the year 1612, edited an Arabic translation of the Catholic Epistles of St. John, with a Latin interpretation. Walton in his *Prolegomena* quotes his authority for the opinion that this Arabic version proceeded from the Syriac, and not from the Greek Testament. Fuller seems to have known nothing of this translator, for he says that he thinks Bedwell belonged to St. John's College, which nevertheless we have no good reason to believe.^m Edward Livelie, fellow of Trinity College, and Regius Professor of Hebrew, has been previously

^m It is far from impossible that this William Bedwell is the same with William Bedell, Bishop of Kilmore, and I shall briefly state the reasons that influence me in forming this opinion. The original number of the translators was designed by the King to have been fifty four, allowing nine to each company, and the advantages of an odd number are very obvious. Most of them, as the list now stands, consist of but seven, so that probably when the work was first begun, there were but forty two, the remaining twelve being perhaps unavoidably prevented from giving their assistance. Now the translators had the power of applying to other learned men whose knowledge it was desirable to associate with their own, or the King might, as occasion offered, increase the numbers in any of the companies. Consequently we may reasonably suppose that King, Thompson and Bedwell were subsequent additions, and this agrees with a conjecture made above, see page 73, that Bedell was added to the Westminster division on his return from Venice. If this be the case, Fuller has committed an error, for Bishop Bedell was not brought up at St. John's, but at Emmanuel College. Of Richard Clarke, fellow of Christ College, and John Laifield, fellow of Trinity, I have been unable to gain any important information.

mentioned as the successful antagonist of Broughton. He was the president of the second company, which sat at Cambridge, and we may presume that he was chosen *in preference* to Broughton, as it would have been invidious to have associated them together, and perhaps injurious to the translation itself. Fuller says that Livelie's death, which occurred during the advancement of the translation, was severely felt on account of his intimate acquaintance with the Oriental languages.ⁿ He was succeeded in his professorship by Robert Spalding, fellow of St. John's College, which shews that when the University wished to select the best Hebrew scholar to fill that important situation, the choice fell on another of King James's translators. The same observation applies to Andrew Bing, fellow of Peterhouse, who also succeeded to the same situation. Of Laurence Chadderton, fellow of Christ College, and afterwards Master of Emmanuel, who has before been mentioned as a delegate in the Hampton Court conference, nothing remains but a few sermons.^o John

ⁿ This great scholar, amongst other publications, has left the following works: "Versio et Annotationes in 5 Priores ex Minoribus Prophetis," 8vo. and, "A true Chronology of the times of the Persian Monarchy and after to the destruction of Jerusalem by the Romans." 8vo.

^o The remainder of this company have also left no biographical account of themselves. John Richardson was fellow of Emanuel

Harding, President of Magdalen College, Oxford, and Regius Professor of Hebrew, was at the head of the third company of the translators. He was succeeded in his public capacity by Richard Kilby, fellow and afterwards rector of Lincoln College. Thomas Holland, fellow of Balliol College, afterwards the rector of Exeter, was Regius Professor of Divinity, and bore a high character among the learned men of his day. John Reynolds, the chief delegate from Oxford in the Hampton Court conference, was President of Corpus Christi. Wood says that he was "prodigiously seen in all kinds of learning," styling him "a living library and a third University." The same writer also tells us that Miles Smith, afterwards Bishop of Gloucester, who wrote the preface to the King's Bible, "had Hebrew at his fingers' ends," and "was so conversant with Chaldaic, Syriac and Arabic," that they were almost as familiar as his native lan-

Emanuel, then Master of Peterhouse, and lastly, Master of Trinity, the author of a work entitled, "The Canon of the New Testament vindicated in answer to the objections of John Toland." Francis Dillingham, fellow of Christ College, wrote several works, "A Problem, shewing that the Scriptures have met with Popish arguments and opinions," 8vo. "A dissuasive from Popery by twelve reasons." "Tractatus duo. (1) Quod ex confessione Bellarmini multa Protestantium dogmata sunt tutissima. (2) De Johanna Papissa." "Enchiridion Christianæ fidei ex patribus desumptum." Thomas Harrison was Vice-Master of Trinity College,

guage.^p In the last company was John Boys,^q fellow of St. John's College, Cambridge, of whom several anecdotes still remain in the University. He is called by Wood "the profound Mr. Boys," and besides an uncommonly extensive knowledge of Hebrew, is said by Mr. Baker the antiquarian, who wrote his life, to have been one of the first Greek scholars in the kingdom. His acquaintance with the Hebrew language was remarkable at a very early age, and he is said when a boy, to have been able to read the Old Testament with fluency in the original.^r Samuel Ward of Emanuel College was another of this company. He became Master of Sidney College, and the Lady Margaret's Professor of Divinity. Andrew Downes, fellow of St. John's College, was Regius Professor of

^p Of Richard Brett and of Fairclough, I have been unable to gain any information whatever, except that the former was of Lincoln College.

^q Rector of Boxworth near Cambridge.

^r See *Biographia Britannica*, art. Boys. In Mr. Baker's manuscript life of this great man it is said, that when he had finished his own part of the translation, he undertook a second at the earnest request of some one of the company to whom it was assigned. This was probably during the illness which ended in Professor Livelie's death, and this assistance may have been extended by him no longer than was requisite, i. e. till Livelie's place was filled up by Bing, whom, from the number of persons in the second party, we may conjecture not to have been one of those originally appointed.

Greek, and an intimate friend of Boys, being engaged with him in the laborious work of editing the works of St. Chrysostom. These two translators were deputed from Cambridge to be members of the Committee of Revision, mentioned in page 79.^s

If any doubts yet remain in the reader's mind as to the source from which these learned men translated, he is entreated to peruse attentively the following passages, where the text of the Hebrew, and the corresponding verse of our Bible are confronted with the Septuagint and the Latin Vulgate. Gen. iv. 26. אֵן הַיְחַל לְקַרְא בְּשֵׁם יְהוָה; οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τοῦ Θεοῦ.^t *Sept.* "Iste cœpit invocare nomen Domini." *Vulg.* "Then began men to call upon the name of the Lord." *King's Bible.* Gen. xxiv. 62. וַיִּצְחָק

^s The remainder of this company of translators is as follows; John Duport, Master of Jesus College, and Prebendary of Ely; Dr. Branthwaite, Master of Caius College; Jeremiah Ratcliffe, fellow of Trinity; and Mr. Ward, fellow of King's, and prebendary of Chichester. No account has above been given of the individuals who formed the fourth and fifth classes, since they were almost exclusively employed in translating the New Testament, and it is therefore of less importance to ascertain their competence as Hebrew scholars.

^t As if the Hebrew had been הוּא נֹחַל לְקַרְא בְּשֵׁם יְהוָה אֱלֹהִים; The Vulgate reading would require the same, with the omission of the last word.

יִצְחָק בָּא מִבּוֹא בְּאֵר לַחֵי רֵאִי 'Isaāk δὲ διεπορεύετο διὰ τῆς
 ἐρήμου κατὰ τὸ φρέαρ τῆς ὀράσεως." *Sept.* "Eo
 autem tempore deambulabat Isaac per viam quæ
 ducit ad puteum, cujus nomen est Viventis et
 Videntis." *Vulg.* "And Isaac came from the
 way of the well Lahai-roi." *King's Bible.* Exod.
 xv. 14. שָׁמְעוּ עַמִּים יִרְגָּזוּן חֵיל אֲחֵיו יִשְׁבִּי פְלִשְׁתִּי :
 Ἦκουσαν ἔθνη, καὶ ὠργίσθησαν ὠδίνες ἔλαβον κατοι-
 κοῦντας Φυλιστιεῖμ. *Vat. Sept.* Ἦκουσαν ἔθνη, καὶ
 ἐφοβήθησαν κ. τ. λ. *Alex. Sept.* "Ascenderunt^x
 populi, et irati sunt : dolores obtinuerunt habitatores
 Philisthiim." *Vulg.* "The people shall hear, (and)
 be afraid : sorrow shall take hold on the inhabitants
 of Palestina." *King's Bible.* Numb. xxiii. 21.
 לֹא הָבִיט אָנוּ בִיעֶקֶב וְלֹא-רָאָה עָמֶל בִּישְׂרָאֵל יְהוָה
 : אֱלֹהֵיוּ עָמּוּ וְתִרְוַעַת מֶלֶךְ בּוֹ : Οὐκ ἔσται μόχθος ἐν Ἰα-
 κώβ, οὐδὲ ὀφθήσεται πόνος ἐν Ἰσραήλ. Κύριος ὁ θεὸς
 αὐτοῦ μετ' αὐτοῦ, τὰ ἐνδοξα ἀρχόντων ἐν αὐτῷ. *Sept.*

^u If this reading were correct, the Hebrew must have been,
 וַיִּצְחָק בָּא בְּמַדְבָּר בְּאֵרָה לְהֵרָאִי. The Latin is verbose.

^x This is very strange: if we suppose that a transcriber had
 written this word for *Accenderunt*, we should be no nearer the
 Hebrew, and make bad Latin of the passage. Is it possible that
 St. Jerome has identified the Arabic root سَمَا with the Hebrew
 שָׁמַע, and translated it as if it had been سَمُوا "they went up"?
 The similarity of the consonants has evidently suggested the use
 of the word ὀργίζω for ἰργ in the Vatican Septuagint.

“Non est idolum in Jacob, nec videtur simulachrum in Israel. Dominus Deus ejus cum eo est, et clangor victoriae regis in illo.” *Vulg.* “He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God (is) with him, and the shout of a King (is) among them.”

King's Bible. Josh. x. 37. לֹא־הָשָׂאִר שְׂרִיד בָּכֵל אֲשֶׁר־עָשָׂה לְעִגְלוֹן וַיַּחֲרֹם אוֹתָהּ וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ: οὐκ ἦν διασσεωσμένος· ὃν τρόπον ἐποίησαν τὴν Ὀδολλάμ, ἐξωλόθρευσαν αὐτήν, καὶ ὅσα ἦν ἐν αὐτῇ. *Sept.* “non reliquit in ea ullas reliquias: sicut fecerat Eglon, sic fecit et Hebron, cuncta quæ in ea reperit consumens gladio.”

Vulg. “he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that (were) therein.” *King's Bible.* Isai. xli. 25. הָעִירוֹתַי מִצָּפוֹן וַיָּאֵת מִמִּזְרַח־שָׁמֶשׁ יִקְרָא בְּשֵׁמִי וַיָּבֹא סַנְגִּים בְּמִוֹחָמָר וַיִּצֹר יִרְמְס־טִיט: Ἐγὼ δὲ ἡγήριμα τὸν ἀπὸ Βορρᾶ, καὶ τὸν ἀφ' ἡλίου ἀνατολῶν· κληθήσονται τῷ ὀνόματί μου· ἐρχέσθωσαν ἄρχοντες, καὶ ὡς πηλὸς κεραμέως, καὶ ὡς κεραμεὺς καταπατῶν τὸν πηλόν, οὕτω καταπατηθήσεσθε.

Sept. “Suscitavi ab aquilone, et veniet ab ortu solis: vocabit nomen meum, et adducet magistratus quasi lutum, et velut plastes conculcans humum.” *Vulg.* “I have raised up (one) from the

north, and he shall come: from the rising of the Sun shall he call upon my name: and he shall come upon princes as (upon) mortar, and as the potter treadeth clay." *King's Bible.*

It is difficult to conceive that a translation of the Scriptures can be conducted with greater wisdom than was shewn on this occasion, whether we regard the King's prudence in the choice of the translators, the liberality with which he provided for their support, or the caution with which intemperate alterations were prevented. All these circumstances are calculated to excite our admiration of the means employed by our forefathers to furnish their posterity with a faithful version of the Scriptures. Nor has posterity been ungrateful for the inestimable blessing which their instrumentality has procured for us: the sense of obligation has not been lessened by the lapse of two hundred years. The highest value has always been attached to our translation of the Bible. Sciolists, it is true, have often attempted to raise their own reputation on the ruin of that of others, and the authors of the English Bible have frequently been calumniated by charlatans of every description, but it may safely be asserted, without fear of contradiction, that the nation at large has always paid our translators the tribute of veneration and gratitude which they so justly

merit. Like the mighty of former times, they have departed and shared the common fate of mortality, but they have not, like those heroes of antiquity, "gone without their fame," though but little is known of their individual worth. Their reputation for learning and piety has not descended with them to the grave, though they are there alike heedless of the voice of calumny, and deaf to the praise which admiring posterity awards to the memory of the great and good. Let us not therefore too hastily conclude that they have "fallen on evil days and evil tongues," because it has occasionally happened that an individual, as inferior to them in erudition as in talents and integrity, is found questioning their motives, or denying their qualifications for the task which they so well performed. Their version has been used ever since its first appearance, not only by the Church, but by all the sects which have forsaken her, and has justly been esteemed by all for its general faithfulness and the severe beauty of its language. It has survived the convulsion both of Church and State, being universally respected by the enemies of both, when the Established Religion was persecuted with the most rancorous malignity; as if its merits were independent of circumstances, and left at a distance all the petty rivalships of sectarianism, and the

effervescence of national frenzy. It may be compared with any translation in the world without fear of inferiority, it has not shrunk from the most rigorous examination, it challenges investigation, and, in spite of numerous attempts to supersede it, has hitherto remained unrivalled in the affections of the country. All descriptions of Christians have united in its praise, and conspired to give it the greatest publicity. The strongest testimony in its favour has been lately shewn by the Dissenters, who have combined with unexampled zeal to enlarge the sphere of its circulation. A general and sincere admiration of its excellence was then simultaneously expressed throughout the whole nation by persons who certainly were not impelled by any extravagant devotion to the Church which gave it birth. If this feeling has since partially evaporated, it is owing to causes merely local and temporal, not connected in the most distant manner with any alteration of opinion respecting the value of the translation itself. We are fully justified in asserting that the possession of so excellent a version of God's word is felt and confessed to be an inestimable blessing, not only by the members of our Established Church, but by Christians of all denominations, and that the attachment to it is universal.

Before any observations are made on the state

of Hebrew learning in this kingdom at the time when our translation was made, it may be worth while to notice what Mr. Bellamy has published on this subject. The following is an extract from that inaccurate writer^y.

“ The last revision was undertaken, in the year 1603, when fifty-four of the most learned in the Universities of Oxford and Cambridge were appointed, seven of whom died before the work was finished^z. These were divided into six companies ; the names of the Revisors, and the proportion of the work allotted to each company, may be seen in Fuller’s Church History, Book x. p. 44^a. But it appears that they confined them-

^y See Mr. Bellamy’s General Preface, p. 2.

^z We have no authority for saying that twelve of the translators, or that seven of them died before the work was begun, as all this is mere surmise. It is more probable that when some impediment prevented the translators being *nine* in every company, as first intended, that this number was exchanged for *seven*, (as the intermediate number would have been inconvenient if any question were put to the vote,) the additions to those which exceed that number being subsequent alterations. We know of no death except in the case of Professor Livelie.

^a It is not a little strange that our author should refer, as an authority for his list of the translators, to a book which does *not* contain that list. Had Mr. Bellamy copied from Fuller, he would not have written down the names of Mr. Stretford, Mr. Sussex and Mr. Clare. That historian has recorded their names as follows, Mr. Burleigh, Stretford, Mr. King, Sussex ; and Mr. Thompson, Clare ; but Lewis, see octavo edition 1739, in transcribing that
list

selves to the Septuagint and the Vulgate ; so that this was only working in the harness of the first translators ; no translation having then been made from the original Hebrew only, for 1400 years^b. Indeed it was well known that there was not a critical Hebrew scholar among them ; the Hebrew language, so indispensably necessary for the accomplishment of this important work, having been most shamefully neglected, in our Universities ; and, as at this day, all candidates for orders were admitted without a knowledge of this primary, this most essential branch of Biblical learning^c. It was, as it is at present, totally neglected in our schools, and a few lessons taken from a Jew in term time,

list has left out the commas between the name of each translator and that of his abode. Hence it happened that the new translator of Genesis, copying from Lewis and not from Fuller, has given a wrong list, as he has substituted the town, county, and college of these men for the men themselves !

^b In another passage, given at length in p. 17, our author *informed the public*, that no translation has been made from the Hebrew for near 1700 years.—A slight difference of one hundred years, after allowing for the lapse of two centuries since our version was made !

^c It is highly proper that Hebrew learning should be encouraged, but it would be equally improper to make it a requisite either for holy orders or Academical degrees. Neither the Universities nor the Bishops will alter their practice because Mr. Bellamy recommends a different one, and, if they did, that gentleman would probably be ill received by both, were he a candidate : see Appendix, where nearly a hundred instances of Mr. Bellamy's grammatical mistakes are recorded for the reader's edification.

whose business it is to Judaize, and not to Christianize, serve to give the character of Hebrew scholar."

The former part of this extract requires no confutation, as it would be needless to add any further testimony in corroboration of the body of evidence already produced; and to attempt a serious answer to the concluding sentence would be an insult to the reader's understanding. Mr. Bellamy ought to have recollected, before he ventured to use such language, that unless a charge of this nature contain in it some small degree of credibility, it must always have a more prejudicial effect on the reputation of its author than on that of its object. It may be advisable for him to profit by this slight hint, and hereafter, when he again indulges in such mischievous accusations, he may be able to give them some colour of *consistency* if not of truth. Yet this is by no means the only instance in which he calculates upon the unconditional credulity of his readers. In numerous cases he himself supplies the most satisfactory answer to his own false assertions, and convicts himself of something more than inconsistency. The reader will judge for himself, what opinion he ought to form of the understanding and sincerity of the writer who could publish the statement just quoted. After having read this gentleman's calumny against King James' translators, that

they *confined themselves to the Septuagint and the Vulgate*, he will probably be both surprized and concerned to find that the same writer has unawares confessed his knowledge that they used the *Hebrew* in making their version. The following passages are extracted from Mr. Bellamy's notes to his new translation of Genesis.

“ The word מֵרַחֶפֶת *merachepheth*, is translated, *moved*, in the common version, viz. *the Spirit of God moved*. The translators have mistaken the conjugation, they have rendered it in Kal, whereas it is in the Hiphil conjugation.^e”

“ But this word, (פָּקַח) which in this verse, (Gen. iii. 7.) is, in the common version, properly rendered *to open*, has nevertheless been mistaken in the tense, where it is in the common preter, or past time ; whereas it is the pluperfect tense, or the *remote preter*^f.”

“ וַתִּקְרָא *Vathikra*, is rendered, *and she called*, but by thus rendering the word, the translators were under the necessity of putting in the words, *said she*, for which there is not any authority in the original.^g”

“ There is no distinction made in the common version between the two verbs ” (nouns) “ וּמֹרָאֲכָם *vumorakem*, *the fear of you* ; and וַחֲתִיבָם *ve chith-*

^e See note, p. 5.

^f Ibid. p. 17.

^g Ibid. p. 31.

hem, the dread of you. Neither ought the ו *Vaw* to be rendered as a conjunction copulative^h.”

“ The word וישכר *va yishkaar*, which is in the common version rendered, *and he was drunken*, can here have no such meaningⁱ.”

“ The word החל *heacheel*, is, in the authorized version, rendered by *begun*; but the reader will find, &c^k.”

“ על-כן *Gnal keen*; the translators have rendered these words *wherefore*; but &c.^l”

The reader is left to form his own opinion of Mr. Bellamy's candour and consistency from these passages, which, however incredible the fact may seem, are copied *verbatim* from the publication itself. They speak a language far too plain to require any comment.

Had this gentleman consulted any historical authority, or in the slightest degree investigated the characters of our translators, he would have found that many of them were celebrated Hebrew scholars, and could not have failed to perceive, that the sacred language was at that time cultivated to a far greater extent in England than it has ever been since. We have already seen that twelve editions of the Hebrew Bible were printed before

^h See note, p. 45.

ⁱ Ibid. p. 46.

^k Ibid. p. 51.

^l Ibid. p. 53.

the year 1527, four of which were published in one year^m. Ever since the first dawn of literature in Europe, the study of the Scriptures in the original languages had been an object of the warmest enthusiasm. The turn which religious controversy took at the birth of the Reformation compelled all learned men to take their authorities from the inspired text, and not from a Romish version. The existing powers sedulously suppressed the European translations wherever they had the power of so doing, and consequently many persons were induced to study the Hebrew original, who otherwise would have been contented with a native version. These causes produced a powerful effect in all Christian Universities, being by no means confined in their operation to the Continent, but felt in every part of the world where theological animosity existed. Nor was there the least difficulty in procuring printed copies of the Hebrew Scriptures, as some of the editions, particularly the small Brescia octavo of 1494, were published solely with a view to cheapness. The encouragement of Hebrew literature, however, did not consist only in the local circumstances above mentioned; it in some instances proceeded from the most determined enemies of the reformed religion. As early as the

^m See above, p. 22.

year 1524, King Henry the Eighth sent a learned scholar, Robert Wakefield, who had been professor both at Louvain and Tubingen, to teach Hebrew, Chaldee and Arabic at Cambridge, receiving in return a dutiful letter of thanks from the University in consequence of the service thus rendered to itⁿ. He afterwards recalled Wakefield from Oxford, whither he seems to have gone on a similar expedition, upon which that University wrote him a petition^o that they might be allowed the benefit of

ⁿ The following is an extract from the letter written by the University to the King on that occasion. “ *Erat non parvus in hac tuâ Academiâ Scholasticorum numerus, Illustrissime Princeps, si non defuissent nummi, quibus præceptorem conduceret, qui religiosè flagrabat linguam Hebræam cognoscere, per quam divina noscere mysteria datum est; quâ non est alia sanctior vel ad intelligenda obscurissima quæque Prophetarum sensa commodior; quâ D. O. M, primi generis humani propagatores, CHRISTUS ac beati Apostoli locuti sunt; sine quâ divinæ literæ exactè perspicui aut rectè interpretari nequeant: Quam nisi summè necessariam Christianæ religionis Principes duxissent, nunquam sancissent tam diligenter latâ lege eam docendam in primariis orbis Christiani gymnasiis; nunquam prudentissimus ille Saxonum Dux Georgius ad Wittenbergani, nunquam Christianissimus Gallorum Rex Franciscus ad urbem Parrhisianam maximis stipendiis hujus linguæ Professores invitassent. Cujus linguæ pariter et Chaldaicæ atque Arabicæ præceptorem tuâ singulari liberalitate cùm habeamus eruditissimum simul ac diligentissimum, spes est nos brevi hujus tanti thesauri compotes fore.*”

^o ——— “ *His omnibus velut auctarium justo cumulo accessisse interpretamur, quòd tua aula (quæ doctis, disertis, et præclaris viris, non minus quàm equus ille Trojanus nobilioribus*
Græcorum

his instruction during their vacation, but what was the event of that request does not appear. Both these letters shew that nothing was at that time known of the Hebrew language in either University, and Wakefield's inaugural speech at Cambridge proves that nothing was known of it in the

Græcorum proceribus, inferta esse solet) adhibuit nobis nuper è saccellanis tuis unum D. R. Wakfeldum, hominem inter varias alias dotes, in Hebraismo tam promptum atque peritum, et (veluti ex lectionibus apud nos suis facile erat conjectare) tam exacte callentem Syras atque Arabicas literas, ut quantumvis alias eruditus, merito hic nemini cesserit. In hoc homine ut nemo quisquam ex auditorum numero desideravit unquam in docendo diligentiam, industriam, aut sedulitatem, ita non mediocris dolor jam omnium animos tenet, quod quæ ille animis nostris inspexit Hebraismi semina, justam suam maturitatem assequi non possent, cum is abierit. Capere nonnulli se hujus linguæ studio addicere, non tam hoc nomine, quod eâ sit usus Servator noster Christus, quàm quod bona pars mysteriorum divinæ Scripturæ hinc pendet, hæc, alioqui obscurissima, reddit sole clariora. Sed nunc altius et penitius scrutari cupientibus hujus linguæ et occulta et abdita negatur, quod eum quem nos tanquam itineris ducem sequeremur, tuæ Majestati debitum obsequium diutius hinc manere non sinit. Proinde operæ pretium duximus, Princeps Serenissime, quoniam hæc res in Academiæ nostræ utilitatem non mediocrem cedere judicabatur, rogare tuam Amplitudinem omnes, ut si non majora negotia impederint, permittat proximo vacationis tempore, huc Hebræas literas iterum professurus revertatur. Agnoscimus quàm non difficilem se solet præbere tua Clementia, cum quidpiam, quod vel ad augmentum fidei, vel promovendam meliorem literaturam spectat, poscitur. Hoc itaque si nos exorare permiseris, declarabit tua angustissima Celsitudo copiose, et quanto favore rem literarium prosequaris, tandemque persentiscet, quanta hinc commoditas emanaverit, non nobis solum, sed universæ quoque Britanniae, cum tot passim offenduntur, qui suo Scripturas loquentes idiomate intelligent." See Hody de text. Bibl. orig. libr. II. §. 2.

country at large, but they also shew that this ignorance did not proceed from indifference. Sixteen years afterwards, i. e. A. D. 1540, King Henry the Eighth appointed regular Hebrew Professors, and the consequences of this measure were instantaneous. In Queen Elizabeth's reign no person who pretended to eminence as a learned man was ignorant of this language, and so very common did it become, that the ladies of noble families frequently made it one of their accomplishments. We do not require to be told in the nineteenth century, that, when Capnio, Luther, Pagninus and Felix Pratensis flourished, *Christians indeed knew very little of Hebrew*. Neither must the public *be informed* that, in the age which produced such men as Bellarmine, Sixtus Senensis, Montanus, Buxtorf and Morinus, and educated scholars like Cappellus, Walton and Pole, the King of England found none of his subjects competent to translate the Scriptures *from the original Hebrew only*, but employed men who had not *a single critical Hebrew scholar among them*, and were compelled to *confine themselves to the Septuagint and the Vulgate*. Does Mr. Bellamy imagine that the dauntless effrontery with which he makes these assertions will pass as a guarantee for their truth, or that all records of the sixteenth and seventeenth centuries have perished?

Under Queen Elizabeth and King James, who were not only the patrons of learning by their institutions, but examples of it in their own persons, Hebrew literature prospered to a very great extent, and under the last of these monarchs attained its greatest splendour. The Universities and all public bodies for the promotion of learning flourished in an extraordinary degree, and at this happy juncture our translation was made. Every circumstance had been conspiring during the whole of the preceding century to extend the study of Hebrew. The attempts of the Papists to check the circulation of the translations, the zeal of the Protestants to expose the Vulgate errors, the novelty of theological speculations to society at large, and even the disputes of the Reformed Churches gave an animated vigour to the study of the original Scriptures which has never since been witnessed^p. The same principles and energies,

^p And yet Mr. Bellamy writes as if the Pope, the Inquisition and the secular power had been unceasingly and successfully exerted in suppressing the Bible till the present day. "In this state the sacred truths remained in a great degree covered with the veil of error, till the time of Jerome in the fourth century, when he endeavoured, with the assistance of a Jew who did not understand the Latin language, to amend the earlier versions. How far he succeeded in removing the errors of the first translators,

however, which produced the Reformation, and broke into pieces the old system of Church government in so many countries of Europe, did not cease to act when the Reformed Churches were established. They increased still further, and unfortunately could prey on nothing but themselves. Every nation of Europe continued in a religious fever, which increased in this country by almost imperceptible degrees, till at length a lenient mode of treatment could not assuage its force, and violent measures only tended to inflame it the more. A civil commotion was the result, in which the reforming party not only destroyed the religious establishment for which their fathers had shed their blood, but attempted to root out

lators, we all are judges; for from the copy of Jerome, the Latin Vulgate made its appearance; and from this contaminated fountain, all the European translations have been made. *The authority of popes, the decrees of councils, the terror of the inquisition, and the power of the sword, have shut up the ark of God; and the representative worship which had respect to the glorious truths of Messiah and his kingdom, have been overwhelmed by the mighty deluge of ignorance, bigotry, and superstition—for sixteen centuries no translation of the sacred scriptures has been made from the original Hebrew only.* Even in the reigns of Elizabeth and James, when the old translation was revised, *no appeal was made to the Hebrew verity, the true word of God; the translations only were resorted to, and the Latin Vulgate they made the modern standard of the sacred oracles.* This therefore is the reason why such inconsistencies and contradictions are still retained, which serve only to *disgrace the sacred book, and to aid the cause of infidelity.*" See Mr. Bellamy's Note, p. 41.

every vestige of patronage extended to religion or learning by the civil power. The Church was the first object of attack, and next to that the Universities, both of which suffered outrage and mutilation. Literature profited as little by the Great Rebellion, as the political and religious liberties of the country; but if the immediate *action* was deplorably mischievous, the subsequent *reaction*, when the nation perceived its error, was, if possible, still more melancholy. At the Restoration, licentiousness rather than learning was encouraged by the ruling powers. The court, which had received its taint from France, infected the whole country; a laxity of discipline in public establishments, and a general depravation of morals ensued, forming a strange contrast to the austerity which had preceded. Theoretical system makers, both in religion and politics, were in complete disgrace, and the ruin of all their projects exposed them to public contempt. A sudden alteration took place in the nation, which was now thoroughly disgusted by the fanaticism of the Puritan party; all persons' habits of thinking underwent a revolution, and that state of things was most acceptable which least resembled the former. Nations step from one extreme to another as easily as individuals, and never was this truth more powerfully illustrated than at the return of

Charles the Second to England. This change was by no means favourable to theological pursuits in general, and least of all was it beneficial to Hebrew Literature. The manner in which public feeling was biassed against it may easily be imagined. The cant of Scripture phraseology, which the Puritans limited by no propriety of time or place, was universally odious to the public, as soon as the feelings of the nation resumed their natural preference of monarchy and an established religion to anarchy and fanaticism. Most of the jargon of the Covenanters had been taken from the Old Testament, and we cannot be surprized that part of the ridicule directed against them fell, though perhaps unintentionally, upon the Bible itself. Hebrew learning, in short, was neither cared for nor encouraged, and it is to be observed that the most favourite passage in a humorous poet, whose work was intended as a burlesque on the Puritan party, consisted of an indecent and bitter sarcasm against the study of the sacred language, which eventually was so depressed that it has not even yet recovered. It has drooped ever since that period, and though we have occasionally produced some celebrated Hebrew scholars, an acquaintance with this branch of sacred literature is by no means common. The public feeling may possibly at the present time be more favour-

able to it, though it cannot yet be said to have made much progress, and even those who cultivate it to a considerable extent frequently adopt a slovenly and uncertain mode of study. Hebrew literature *may* now be reviving, though it must be observed that the extensive success of such a scholar as Mr. Bellamy, who has violated the simplest rules of grammar in more than a hundred instances in translating the Book of Genesis, is an omen of the most disheartening nature.

Whence that gentleman derived his information respecting the state of our Universities in the reign of King James the First, he has not thought fit to inform us, and the source from which he has made his deposition of their present condition is equally unknown. On both these points he is worse than inaccurate, as he writes in a style of most ungenerous hostility towards the two seats of learning where the youth of the kingdom receive their education, and in which, if any where, learned Hebrew scholars are to be found. Nothing need here be said of their present state. That they were eminently successful in the production of Hebrew scholars when the last translation of the Bible was made, cannot be doubted, the fact having been undeniably proved by direct testimony to the erudition of those employed in it, and sufficiently corroborated by circumstantial

evidence. Possibly their successors may not have trod in their steps, and they who now occupy the places of Boys and Smith may be unworthy of them. Of this let the public judge: the reader will be at liberty to form his own opinion of Mr. Bellamy's qualifications to decide on such points when he has seen the Appendix to this publication. What that writer can possibly mean by his ridiculous charge, that we employ Jews for the purpose of *Judaizing* the young men committed to our care, I trouble not myself to discover: being far too absurd to produce any prejudice against either of our Academical establishments, it may safely be permitted to pass without a reply.

The point of time at which our translation was made, has been mentioned as particularly fortunate on account of the state of Hebrew learning in the Kingdom. But there were other circumstances highly favourable to it, which are too important to be omitted. A version of the Scriptures is not intended solely for the use of one age, but for futurity. The most eligible time therefore for entering upon such a work, must be that in which the language has attained its most mature and wholesome vigour. It must not be in its infancy, as in the days of Wickliffe, nor in its decay, as we are told it is in ours. In either

of these cases, the rapid changes of which languages are susceptible in such stages of their existence, will in a few years make a work of this nature obsolete and unfit for use ; whereas, if it be executed when the language is fresh in native simplicity and energy, it must in all future ages be regarded as classical ; it will be looked upon with reverence when the language in which it is written has ceased to be spoken, and the Church that produced it exists no more. Every happy contingency, whether we consider the period at which it was written, the temper of the times, the learning of its authors, or the wisdom of the legislature that planned and promoted it, met in the case of our own version, and can never be expected to meet again. The circumstance of its being a revision five times derived, is an advantage altogether peculiar to itself, and doubly valuable from that circumstance.

It is not pretended that our translation is faultless, but we contend that its errors have been misrepresented both as to number and magnitude. Of whatever nature those faults may be, none who are able to appreciate the excellence of our English Bible, and are real friends to the cause of religion, can hesitate in declaring that their removal is highly desirable. The first step towards such a measure would be a collection of those passages

which are erroneously translated, accompanied with proofs that in such instances the Hebrew is not accurately rendered: It will be found that the number of these passages is very small. One of them has been already mentioned, viz. Isai. lvii. 5, and the merits of this verse, as it now stands in the translation, may be seen above in page 53. Our version of Gen. iv. 7. is also faulty, for the Hebrew לַפֶּתַח חַטָּאת רִבֵּץ is rendered, “sin lieth at the gate,” which would require the last word to be the feminine participle רִבְצָה to agree with the feminine noun חַטָּאת.^a In Isai. ix. 5. the verb יִקְרָא is translated “shall be called,” as if it had been passive instead of active, יִקְרֶא instead of the above word. Of course an enumeration of such passages is foreign to the object of the present publication, as well as precluded by its

^a This is a very difficult passage, and I have not succeeded in explaining it to my own satisfaction. The Targum of Onkelos throws no light upon the grammatical construction, which in most places it does with great perspicuity. It reads, לְיוֹם דִּינָא חַטָּאָךְ, “To the day of Judgment thy sin is reserved for the future to be avenged of thee,” which is evidently a wordy paraphrase and no translation. The Sept. has it ἡμαρτες; ἡσύκασον which has hardly any resemblance to the Hebrew. The best modern translations agree with our own, as Pagninus, “in foribus peccatum cubat,” Diodati, “il peccato giace alla porta.”

limited size : the few that have been mentioned may however serve to convince the reader that the vindication of the King's translators has not fallen to one so blindly attached to them, as to be unable to see their failings. There are many verbs in the Hebrew which are not rendered precisely in the same voice or number in our translation as they are in the original, and all these have been charged on our translators as instances of their ignorance. This is extremely unjust, for the alterations usually occur in places where they do not effect the sense, and were evidently made, as was observed above, for the sake of euphony. For instance, in Gen. ii. 20, the words **לֹא-מָצָא** are translated "was not found," where Kal is rendered like Niphal, as if the original had been **לֹא-נִמְצָא** and in Gen. xxxi. 23, **יָרְבֵּק** is translated "they overtook," as if the original had been **יִרְבְּקוּ**, in the plural.^r Liberties of this description are by no means uncommon in our Bible.

There are some, but very few, errors of inad-

^r Even were we to suppose that this was an error, it could not have been derived from the Vulgate, which has it, "comprehendit." The Septuagint translates it *κατέλαβεν*, Pagninus and Tremellius, "assecutus est," and Diodati, "e lo raggiunse." Even Coverdale has it in the singular number, so that the alteration was made for the sole purpose of pleasing the ear, and not as a grammatical correction of the old Bibles.

vertency in the English translation. The Masora has not been equally attended to in all places, and sometimes an absurdity has resulted from translating the Hebrew as it stands in the text, and not regarding the Keri notes. Some alteration in such passages is much to be desired, for they are very important, and are sometimes rendered in a manner quite contradictory to their real import. It is not, however, quite clear that some of these omissions were not intentional, and it must at the same time be observed that all these annotations are not of the same authority, and in some cases ought to be overlooked.

Any attempt to revise our translation of the Scriptures would be a most delicate undertaking. The greatest legislative wisdom ought to be exerted on such an occasion, and care taken to employ not only men of the soundest learning, but those who to extensive erudition add freedom from party prejudices and theoretical speculations, as well as firmness, candour and temperance. The facilities of depravation are alarmingly numerous, and successful improvement would be highly problematical. Actual errors and obsolete words might be removed, without attempting any alteration in the tone and character of the language. The great number of Hebraisms in the English Bible have had a powerful effect upon our lan-

guage, more particularly observable in our national poetry. Were any general change contemplated in the style of composition, all wise men would predict that such a scheme of revision would prove abortive. One lamentable consequence may be readily foreseen, should the simple and majestic solemnity, which now characterizes it, be dismissed to make room for what are termed modern refinements, for rounded periods, poised sentences and antithetical phrases : a deplorable change for the worse would soon be perceptible both in the spoken and the written English.

* * It ought to have been observed above, in note (t) page 89, that in adapting the Hebrew of Gen. iv. 26. to suit the Vulgate version, a further alteration than that there noticed must take place, as the second word ought to be **הַחֵל** instead of **הַחֵל**, Hiphil instead of Hophal.

CHAP. II.

A CRITICAL ENQUIRY INTO THE INTERPRETATION OF THE HEBREW SCRIPTURES.

SECT. I.

*On the antiquity of the Keri Notes, their
authority and utility.*

THE history of these remarkable appendages to the Hebrew Bible has been the subject of much controversy. They are contained in the margin, and consist of *corrections of the sacred text*, which according to the opinion of most eminent critics, requires these notes in consequence of very extensive corruptions and alterations which have taken place in different parts of the Volume. That the Book of Scripture contains *anomalies* which at the present day are wholly unintelligible, has not, it is believed, been doubted by any person whose opinion upon the subject is regarded as deserving of attention. These are not all of the same description or importance. Sometimes we find a word which has lost one of its letters, or

has one redundant; sometimes a whole word is wanting or superfluous; on some occasions we see the letters of a word destitute of vowels, and on others we meet with vowels unaccompanied by even a single letter. Similar letters are often written the one for the other; ו for ו', ב for ב, ר for ר, or *vice versâ*. It is the object of the Keri notes to correct these errors, that readers may have no difficulty in understanding the meaning of the sacred writér; and the mode in which this *correction* is effected is not less singular than the errors are themselves. The revisors of the sacred text, be they who they may, have either not dared or not thought fit to strike out the errors from the inspired volume, for there they stand to the present day. They contented themselves with placing a small circlet (◊) over the word which required alteration, and this mark directs the reader's eye to the margin where the emendation appears. When an alteration is to be made in any word, it is written according to the proposed manner in the margin, with the word קרי or ק, intimating that so it is to be *read*. When a word is redundant, it is also placed in the margin; and after it the words כתיב ולא קרי "*written, but not read;*" and when a word is to be supplied which is deficient in the text, it is likewise placed in the margin, and after it the words קרי ולא כתיב.

“read, but not written.” In all these cases the blemish remains unaltered as the authors of these notes found it. The textual reading is called כתיב, and that of the margin קרי.

By what means and in what age this remarkable depravation of the Hebrew text first came into existence, or by what person or persons, and at what time and place these notes were made, are all points on which learned men disagree. The most unwearied historical investigation, and the most ingenious devices in framing hypotheses to account for existing appearances, have hitherto failed to produce any solution of these interesting questions which is equally satisfactory to all parties. Jews are not more unanimous in their opinions than Christians, and of all the writers who have exerted their skill on this difficult branch of Sacred Criticism, very few can be found whose sentiments exactly coincide.

It is proposed in the following part of this section to give a brief account of the different views entertained by learned men on this subject, with some of the chief arguments adduced on both sides. After this, it may not be amiss to discuss a doctrine, perfectly different from them all, lately brought into being by the new translator of Genesis, which, if it be not accompanied by the weight and intrinsic value of the old ones,

certainly possesses the recommendation of great novelty.

Several Jews have held that the whole system of the Keri and Chetib was part of the Oral Law communicated by God to Moses. It is called in the Talmud, the tradition of Moses from Mount Sinai, הלכה למשה מסיני, and this slender authority is almost the only support given to this singular doctrine. In conformity with what the Talmudical doctors have taught, they who support the above opinion believe that the textual and marginal readings were intended for different purposes, the latter furnishing the reader with the grammatical and external meaning of the sacred volume, the former conveying certain abstruse meanings of a highly recondite and mystical nature ; that Moses was made by God the depository of these hidden explications, and that all succeeding generations received them from him, each perpetuating this knowledge by traditional communications, till their whole import was unfortunately forgotten during the times of national calamity. Many persons have with reason found some difficulty in apprehending how Moses could be the author or the depository of the duplicate readings in works written long after his own death, and unless we explain away the opinions of these learned Jews by a forcible mode of ex-

position which their language does not justify, the whole must remain a mass of inextricable confusion. R. Jacob Ben Chajim, who was an African Jew, and lived in exile at Venice, where he wrote the preface to Bomberg's Rabbinical Bible, is an advocate of the above doctrine, which is more mildly and perhaps more fairly stated as follows. Each of the inspired writers is supposed to have been the author of the marginal as well as of the textual reading; the meaning of the latter, and the existence of the former were conveyed to posterity by oral tradition, which ascended as high as to Moses. The mystical interpretation is now irrecoverably lost, and will never be known till the appearance of the Messiah. This opinion is far from being uncommon among learned Jews.

Another doctrine, taught by R. David Kimchi and Periphot Duran, more commonly known by the name of Ephodæus,^a is as follows. When Jerusalem was taken by Nebuchadnezzar, the copy of the Law, which was kept in the ark of the covenant, and believed to be the autograph of Moses, perished with the Temple itself. During the Babylonish captivity, when considerable

^a He received this name either from the title to one of his works **מַעֲשֵׂה אֶפֹד**, or from the initials of his name, **אבִי פריפוט דוראן**. See Wolfii Bibl. Hebr. Tom. I. N°. 1854.

danger attended the religious observances of the Jews, proper care had not been taken in making new manuscripts, so that, after the return to Jerusalem, when Ezra and the Great Synagogue attempted to procure an immaculate copy of the Law and the Prophets, no such thing was to be found. All the manuscripts were faulty in the extreme, and differed so much from one another, that it was impossible to ascertain which of the various readings were true and which false. In this emergency they selected that copy which seemed to have suffered the least injury, and, being unwilling to make any alteration in the text itself, noted the various readings in the margin. When a word was to be omitted, they gave it no vowels, this being an instance of the *כתיב ולא קרי*. When a word was to be substituted, they put it in the margin, and, instead of placing under it the vowels which it required, gave them to the text, this being an instance of the *קרי ולא כתיב*. All this was done to shew which reading they preferred, and not to attach certainty to either, so that, according to this arrangement, the whole system of *קריין וכתבן* is nothing more than a body of various readings resulting from the collation of different manuscripts. Many arguments have been brought against this doctrine. It is observed that the Rabbinical commentators have almost invariably

adhered to the marginal reading, and neglected that in the text, and that in this practice they are followed by the best Hebrew scholars among Christians. The punctuation also is adapted to the former as nearly as circumstances permit, and so uniformly is this the case, that many persons have used it as a powerful argument in favour of the antiquity of the Keri notes. This seems to prove that there never can have been any doubt which of the two readings was correct, and if this be a legitimate conclusion, no reason can be given why Ezra should not have made the true reading part of the text, instead of giving it an obscure place in the margin. The Keri note generally gives the grammatical sense of the passage, and the word in the text often violates the simplest rules of orthography. Consequently Ezra, if he really were the author of these notes, must have had a motive for preserving the text as we now have it, perfectly independent of the discrepancies found in his manuscripts. Again, if the sanctity of the text prevented him from making even the most obvious alterations, how could it allow him to insert in the text the very vowels which properly belong to the marginal reading? This is as much a violence done to the text as the trifling alteration of ך for ך would have been, and this difficulty is increased by supposing the points more ancient

than the date of the Babylonish captivity; for it is the height of absurdity to imagine that a transcriber could from *negligence* leave out all the letters of a word, at the same time that he *took care* to place its vowels with the most accurate precision under the space which the letters themselves ought to have occupied. Besides, there is a systematic regularity in the textual omissions. The word נֶעַר is written instead of נַעֲרָה more than twenty times in the Pentateuch alone, and many blemishes of a similar nature recur with great attendant evidence of *design*. Further, the variations of manuscripts can only be occasioned by a very considerable lapse of time after the period at which the books were first written. Therefore at the time of Ezra no differences of written copies could have occurred in the books of Daniel, Esther, Haggai and Zachariah, or in any that were written during or after the Babylonish captivity. No sufficient time had intervened to allow of errors creeping into the text, and even supposing these books to have been thus strangely corrupted in so short an interval, we cannot suppose that Ezra, or any other inspired individual of the Great Synagogue would in that case have had any objection to revise his own work. They must have known perfectly well what they *did*, and what they *did not* write, and with the fullest

power of discriminating between what was genuine and what was factitious, must have been particularly anxious not to transmit to posterity *as their own* that which they certainly knew *never* proceeded from them.

Abarbanel held an opinion widely different. According to him, the Scriptures have not undergone the slightest corruption since the time when they first were promulgated. The necessity of introducing the marginal readings sprung from two distinct causes; first, that certain words, intimating a mysterious mode of interpretation, were *purposely* written by the inspired authors in an irregular manner; secondly, that they did not all compose with equal accuracy and precision, some of them, Jeremiah for instance, being either *ignorant* of the rules of correct orthography, or neglecting them *inadvertently*. He thus ingeniously avoided one difficulty under which the subject labours, viz. the *systematic* irregularities in the text, by accounting for them in a manner not materially at variance with that adopted by R. Jacob Ben Chajim, but he only surmounts this obstacle by introducing a principle still more incapable of a satisfactory explanation, and involving far more dangerous consequences. Abarbanel thought that he had discovered a plausible cause of the vast difference observable between the

number of marginal notes in the inspired writers, by supposing that some of them wrote incorrectly. Are we then reduced to the necessity of concluding the Holy Spirit either to have been the immediate author of errors which have proved so perplexing, or to have committed the materials of inspiration to men who could not exhibit them in an intelligible form? Surely, if God gives the world miraculous instruction, the book containing it, be its subsequent condition what it may, must have *originally* been as free from blemishes that hide its grammatical meaning, as from doctrines of an immediate mischievous tendency. That he should give us such a volume, as a rule of faith and guide of morals, in so imperfect a state that it has every external appearance of having been depraved by our own negligence and folly, and requires artificial, perhaps merely human, modes of revision before it can be understood, is a doctrine derogatory to every correct view of the divine attributes, and equally untenable by Jews and Christians.

Elias Levita qualified and modified the opinions of R. Jacob Ben Chajim. He rejected with disdain the idea of any corruption entering into the Sacred Volume, and supposed that the anomalies found in it were written by inspiration for some wonderful and secret purposes which cannot now

be explained. He believed that the Doctors of the Great Synagogue wrote in the margin the true *grammatical* reading which was necessary for the right understanding of the literal word of God, preserving in the text those *mystical* words, which had been really written there by Moses and the Prophets. The interpretation of the mystical passages in the law was gathered by them from traditional records handed down from Moses through the Prophets. Those in the other historical books were understood by means of similar Cabalistical traditions perpetuated through the same medium from their several authors, and those in the earlier Prophets were explained and conveyed to posterity by the men who succeeded them in their prophetic character. The inspired members of the Great Synagogue, being personally present, explained their own writings, and informed the Synod why they had written certain words in an obscure and enigmatical manner. The doctrine of these mystical expositions, which are supposed by Elias Levita to have been so well understood in the time of Ezra, and to have so completely disappeared, has been always confined to the Jews, who prefer the absurdity of believing in their existence to the opinion that the Scriptures are liable to the same corruption as other ancient works, the truth of which latter position

has been sufficiently proved by Kennicott and all those laborious scholars who have taken the trouble of collating Hebrew manuscripts. That various readings are the result of this collation can be doubted by no person, and if, of all the copies which we possess, there be some one which is immaculate, it will be impossible for any person to decide which is that divine copy unless he possess the gift of inspiration. If at the time of Ezra the true interpretations of the textual mysticisms were so perfectly understood, it may be asked, at what time, and from what causes were they lost? How can their advocates account for the fact that none of the Jewish writers have attempted to explain them, or even so much as pretended to possess the power of so doing? Why did not Jonathan Ben Uzziel in his Targum give some elucidation of these valuable remnants of inspiration, committed as they were to such a precarious mode of communication as oral tradition? The obvious answer is, that he was perfectly ignorant of their existence. Again, if these mysterious expositions perished during the times of national trouble which terminated in the dispersion of the Jewish nation, how can we account for their *complete* disappearance? Not a remnant, not the slightest vestige can be found of them. The rest of the Masora has had mystical expositions in

abundance piled upon it : the Talmudical doctors omitted no opportunity of exhibiting their powers in this line of interpretation, but, with the exception of a few unauthorized surmises, they have not left any Cabalistical comments on the Karjan and Chatban. It is also very plain that the inspired writer and the Doctors of the Great Synagogue must have intended the mysteries couched under the textual anomalies to be understood either by *all*, or by *none*, or by a *chosen few*. If they were meant to be comprehended by *all*, why were they concealed, particularly in such an objectionable garb as that of grammatical errors? if by *none*, to what purpose could they exist, and why were *any* orthographical irregularities introduced into the text? if by a *chosen few*, how happens it that not a single individual of this select body ever professed the slightest acquaintance with them?

Hiller invented a very singular hypothesis to account for the Keri notes. He thought^b that Ezra, for the purpose of supplying the Jews with accurate copies of the Law and the Prophets, either repeatedly transcribed them himself, or diligently revised the manuscripts which he employed others to make for him. During this pro-

^b See Carpzof's Crit. Sacr. Lib. I. Ch. 7. §. 5.

cess, it happened that numerous transpositions, redundancies and omissions took place in many of the copies, and some tinge of the Chaldee language was introduced, without affecting the sense of the passages thus altered. An industrious collation and arrangement of these various readings was made by Ezra's immediate successors, who regarded them all as inspired, and were unwilling that any of them should be lost. The points placed under the text by those who digested this system, formed a kind of connecting link between the textual and marginal words, brought them to harmonize^c together, and shewed that, though not equally adapted to this end, they were both *originally* meant to convey the same meaning to the reader. To the same cause he ascribed every other singular appearance in the sacred text, letters inverted, finals in the middle of words, those elevated and depressed, larger and smaller ones, all these being carefully noted in the Masora.

^c This doctrine seems to be contradicted by the fact of a sense being given by the Keri note *contrary* to that in the text, wherever the former directs us to read יל instead of נל. This argument however cannot be admitted, as it is a very common practice in Hebrew to use one vowel for another, and the points being the same, נ and י may have been written indiscriminately in this word, and the sense implied by the context. This practice would make the Keri note absolutely necessary, when the language was no longer spoken.

But, ingenious as this theory is, it still remains an object of enquiry to which no satisfactory answer can be given; what cause was there for Ezra's writing one word for another, or in a different manner from that which was usual? If he did it to make the words of Scripture plainer and more intelligible, he must have done so *uniformly*, and not have omitted these corrections in some of his copies. It is also clear that, if he was influenced by this motive, there must have been *before his time* some irregularity in the text which required amendment; and this irregularity, the real substratum of the Karjan and Chatban, if granted, destroys the whole hypothesis at once, as it refers their origin to a period prior to the return from Babylon. If Ezra wrote the words differently from *mere chance* or *negligence*, we fall into Abarbanel's notion, and incur all its difficulties, by supposing that an inspired writer put the Scriptures into an inaccurate and perplexing shape without any motive whatever. It is to be remembered also that Ezra is called *the scribe* in Scripture by way of eminence, as a Doctor of the Law, whose employment was that of expounding and not copying its contents. The duties of arranging the polity of his country, and securing its safety may warrant us in concluding that his time was not employed as an amanuensis of the Bible.

The arguments of Cappellus^d apply with equal force to the preceding opinions, and all that attribute the Keri notes to the time of Ezra, or to one not far removed from that date. Neither Josephus nor Philo make the least mention of such various readings. St. Jerome and Origen preserve the profoundest silence on the subject, which we can hardly suppose would have been the case had the notes existed in their days, the one being industriously employed in sacred criticism, and the other in translating the Scriptures during the greater part of their lives. The Mishna contains no allusion whatever to them, and the Gemara does not speak of them in such a manner as to imply that they were, even at that late period, embodied and made part of the copies of Scripture then in circulation. These arguments apply equally well against the antiquity of the vowel points.

It is however sufficiently evident that various readings existed not only in the time of St. Jerome, but so early as that of the Septuagint translators, and the Chaldee paraphrasts, and the fact of their following the Keri notes *generally*, and making *occasional* deviations from them proves that the various readings were neither accurately digested

^d Crit. Sacr. Lib. III. Cap. 14.

at those times, nor regarded as *decisive authority*. This is elucidated in a very remarkable manner by a text in Job, see ch. xli. v. 3, where the Hebrew, לֹא־אֶחְרִישׁ בְּדִי וּדְבַר־גְּבוּרֹת יַחֲזִין עֲרֹבוֹ; translated in our Bible, "I will not conceal his parts, nor his power, nor his comely proportion," has the note, לוֹ קרי, attached to it in the margin. Notwithstanding this, the Chaldee paraphrast translates it without noticing the various reading, לֹא אֶשְׁתַּחֲוֶה כְּרַבּוּבִיָּה וּמִימֵר גְּבוּרָתָא וּבְעוּתָא רַעֲלִיָּה; the Septuagint, Οὐ σιωπήσωμαι δι' αὐτόν· καὶ λόγον^e δυνάμεως ἐλεήσει τὸν ἴσον αὐτῷ, and the Vulgate, "Non parcam ei, et verbis potentibus, et ad deprecandum compositis." The two latter pervert the meaning of the Hebrew so strangely, that it would be almost impossible to recognize the passage; but they all translate the text and not the marginal correction. What is still more remarkable, R. Solomon has also neglected it, for in his comment he preserves the two first words of the text, and thus strangely expounds its force, לא אחריש על צניו של דיק שהלך לפני בתוס ולצניו ישתלמו שכל טוב

^e λόγος. LXX. Alex. With this alteration we may fancy the Hebrew to have been לֹא אֶחְרִישׁ בְּדִי אוֹתוֹ וּדְבַר־גְּבוּרֹת יַחֲזִין רַעֲוִי. The Vulgate would require, לֹא אֶחְזֹם עָלָיו וּמְדַבְּרִים־גְּבוּרִים וּלְחִנֵּן עָרוּכִים.

: אֲנִי־סָ וְיִמְנָאֵל טוֹב' בְּזִכְרוֹתָו : "I will not be silent respecting the children of the just man, that walks before me in uprightness, for to his sons shall be paid the good reward of their father, and they shall find advantage in his integrity." We are concerned with this exposition no further than as it is an example of a Jewish commentator forsaking the Masora, though we ought at the same time to notice one circumstance attending this Keri note which deprives the argument of a great part of its force. Though Bomberg's Bible contains it, as well as Montaigne's, those of Plantinus, Rob. Stephens and Münster have omitted it altogether; consequently it rests not on the same good authority as the other marginal notes. Shultens does not hesitate to condemn it at once, for he says,^f "Crisis Masoretica pro לֹא substituens לוֹ plane ἀκριτος, quin sublestæ fidei." From this and other instances it should seem that the marginal readings have not derived their authority so much from the high character of their supposed author, as from the obvious errors in the text, which in most places may be detected without their assistance. It appears then that where a manifest corruption has taken place in the text, the Keri note *must* be followed, but that there

^f See Shultens' comment on Job.

nevertheless are cases in which its preference to the textual reading is questionable. Now this could not have happened had they *all* proceeded from Ezra and the Great Synagogue, nor would there have been that diversity which now exists in the number of marginal readings found in different copies.

These and other arguments, too long to be here discussed, induced Cappellus to reject all those opinions which attribute the Keri notes to the above-mentioned authors, and to ascribe them altogether to the Masoretic Synod about five hundred years after Christ. But in forming this conclusion, another interesting object of enquiry presents itself. How did the Masorites proceed in digesting this body of marginal notes? Did they insert them from a *certain knowledge* of their accuracy, or did they *hesitate* which of the two readings was preferable to the other? Did they make them from *traditional information* handed down from the prophetic times to their own, or from their own *critical revision*, or from a *collation of various manuscripts*? Cappellus believed that the two former of these modes were employed. There are some words in Scripture which the margin removes for others of a more delicate import, those in the text being unfit to be read publicly, though conveying much the

same meaning. Such alterations can have proceeded from no variety in manuscripts, nor from any critical corrections, but were plainly derived from immemorial usage in the synagogues: therefore these various readings must have been *traditional*, though not originating in the inspired writers but derived from the Rabbins of former times. Many words in Scripture are altered by the marginal reading, because they are incorrect in a *grammatical sense* as they stand in the text. The alteration consists in substituting one letter for another, with which it has evidently been confounded by transcribers, and the correction is of so obvious a nature, that a collation of various manuscripts must have been perfectly superfluous. Were the Keri notes to be destroyed, an assembly of Hebrew scholars in the present day would be able from their own accurate knowledge of grammar to detect and correct many of these errors, and where no evident violation of grammar was observable, they would sometimes suggest to themselves the true reading by the words in the context. There is another difficulty attending the supposition that the Masoretic corrections proceeded from the collation of manuscripts. In pursuing such a plan, the Masorites *must* have been compelled to insert that reading in the text which they found in the greatest number of copies.

How then could it have happened that, when there is a grammatical error in one of the readings, it should *always* be found in the *text*? It is inconceivable that the result of collation should *invariably* be in favour of errors, which are so easily to be detected that a transcriber would be more likely to *correct* than to *perpetuate* the mistakes occasioned by his predecessor's negligence. Yet upon this hypothesis, all the errors and none of the true readings must have been sanctioned by the manuscripts. Cappellus hence concluded that the Masoretic Synod made the marginal notes not from *hesitation* which reading was right, but from a *conviction* that the text was wrong, and that their corrections resulted not from a collation of manuscripts, but from tradition and their own critical revision. "Varias hasce lectiones," he writes,^g "peperit (uti videtur) sola Critica Masoretharum censura, qui de vitiosâ et depravatâ ejusmodi vocum scriptione, atque orthographiâ corruptâ, lectorem monere per marginale Keri voluerunt. Quâ in re laudanda videtur eorum religio, quod scilicet voces ejusmodi corruptè scriptas inducere atque inverso stylo delere noluerunt, sed relictâ codicis sui antiquâ scripturâ, ut ut vitiosa, intactâ, contenti sunt vitium in margine

^g Critica Sacra, Lib. III. Cap. 15. §. 7.

indicare per τὸ Keri, uti solent hodierni veterum Græcorum et Latinorum Scriptorum censores atque Critici.” This great scholar did not however conclude that the labour of the Masorites succeeded in removing *all* the textual blemishes, for he writes, “Porro laudanda quidem est eorum hâc in parte diligentia, qui plurimas hujusmodi anomalas voces sic correxêre, *non est tamen existimandum omnes omnino ab illis fuisse pari diligentiaâ correctas, non enim fortè pauciores ab ipsis relictæ sunt, quæ virgulam illam censoriam non senserunt,*” and proceeds to give examples of errors which they have overlooked. Neither did he suppose that they were equally judicious in all instances, but sometimes introduced readings into the margin which might with more propriety have been omitted. “Verum quomodo in his atque aliis nonnullis similibus censendis et corrigendis judicio suo non infeliciter uti sunt, sic etiam in plerisque aliis *non eâdem felicitate sunt illo uti, cùm correctiones eorum marginales sæpe sint futes et ridiculæ, vel inutiles et supervacaneæ, vel nonnunquam perversæ, siquidem τὸν Chetib lectio non rarò vel melior est atque aptior et commodior, vel æquè apta et conveniens est atque lectio τὸν Keri, quam volunt illi substitui,* uti planum est ex superiori nostro examine, in quo id passim

observavimus." An example of this nature has been given above in page 131.

No hypothesis, however, which attributes the textual errors to the negligence of transcribers, and their correction to the Masoretic Synod alone, can in any manner account for those textual anomalies which occur uniformly with an appearance of systematic design, like that mentioned above in page 122. The arguments of Cappellus seem also to have been carried to greater conclusions than their weight justifies, as their whole force may be admitted by one who believes that the greater part of the Keri notes proceeded from the Great Synagogue, and that the whole system was completed by the Masorites of Tiberias. Further, when the Septuagint and the Chaldee Paraphrase were made, the Sacred text cannot have been immaculate, because some of the textual readings are preserved in those ancient versions: there must also at that time have been some clue to the true readings, because they have not always translated the text, but in a great variety of instances preferred the marginal correction. The legitimate conclusion therefore is, that there was some digest of various readings, analogous to the Keri annotations, which the authors of those versions consulted, but that it had not then been brought to its present state of perfection.

It would be impossible to detail in these pages the arguments used by Buxtorf in favour of the antiquity of the Masora. He has attempted to shew by internal evidence that the Talmud must have been written later than the completion of the Masora, and that the Masora was not finished till long after the invention of the vowel points. His opinions on this subject are to be found at length in his "*Tiberias, sive Commentarius Masorethicus.*" In the eleventh chapter of that learned work he supports the doctrine, "*Viros Synagogæ magnæ esse primos Masoræ authores,*" and, having given an account of their labours in settling the Sacred canon, and dividing the books of Scripture into chapters and verses, writes as follows on the present subject of discussion. "*Post versuum distinctionem, à viris synagogæ magnæ voces singulæ consideratæ fuerunt, in quibus duplex cura: una, quæ scriptionem ipsarum juxta nudas consonas spectabat, altera quæ lectionem et pronunciationem ipsarum juxta literas et vocales conjunctim. In scriptione vocum juxta literas, consulebant authentica primorum authorum exemplaria, quotquot tunc extabant in manibus ipsorum, aut sequebantur probatissimorum et plurium exemplarium fidem, an voces juxta nativam originis suæ proprietatem essent scriptæ: quæ voces cum quibus literis quiescentibus, plenè*

essent, aut quæ defectivè : quæ literæ et voces essent scriptæ abundanter, et non lectæ : aut contrà, quæ lectæ fuerunt, cùm tamen non essent in textu scriptæ : aut quæ essent scriptæ hoc modo, et legebantur aliter, prout ecclesia illud inde à Mose usque observaverat, quorum omnium tunc apud doctos et peritos certa constabat ratio, causæ que erant mysticæ, quæ notæ ipsis quidem, sed apud posteros per subsequentium temporum gravissimas calamitates perturbatæ fuerunt. Hæc omnia, quæ circa diversitatem lectionis et scriptionis vocum versantur, longissimè ante Talmud fuisse, suprà capite octavo, ex ipso Talmud apertè ostendimus.”

Carpzof pointed out another period as the probable date of the textual errors. In the Book of Maccabees we find a long account of the persecution of the Jewish nation by Antiochus Epiphanes, in which it is particularly mentioned that the copies of the Law were industriously collected and destroyed. Καὶ τῇ πεντεκαδεκάτῃ ἡμέρᾳ Χασελεῦ, τῷ πέμπτῳ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει ᾠκοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον, καὶ ἐν πόλεσιν Ἰούδα κύκλῳ ᾠκοδόμησαν βωμούς. Καὶ ἐπὶ τῶν θυρῶν τῶν οἰκιῶν, καὶ ἐν ταῖς πλατείαις ἐθυμίων. Καὶ τὰ βιβλία τοῦ νόμου ἃ εὔρον, ἐνεπύρισαν πυρὶ κατασχίσαντες. Καὶ ὅπου εὕρισκετο παρὰ τινι βιβλίον διαθήκης, καὶ εἴ τις συνενδόκει τῷ νόμῳ, τὸ σύγκριμα

τοῦ βασιλέως ἐθανάτου αὐτόν.^h The necessary consequence of such a dreadful persecution must have been the loss of all those manuscripts of the Law and the Prophets to which the greatest value was attached, those which survived being copies of inferior importance and full of inaccuracies. As soon as public tranquillity was restored, a remedy of these evils would naturally devolve on Judas Maccabæus, and depend upon the judgment with which his exertions were directed to this object. This hypothesis, if we are to suppose *all* the textual errors to have arisen at this time, leaves unexplained two difficulties which have been before alluded to. It does not account for the traces of the Keri notes found in the Septuagint and the Chaldee paraphrase, nor for the systematic regularity with which many of them recur.

The above sketch of the various and discordant opinions which learned men have advanced on the Karjan and Chatban, may serve to shew the difficulty of the questions which they attempt to decide, and the diffidence with which new theories on such points ought to be received. The arguments which have been given in favour of the several doctrines thus briefly explained, and those which have been opposed to them, are

^h 1 Macc. i. 54.

chiefly taken from those laborious works, referred to in the notes, which treat of the Masoretic controversy. Some of them are perhaps founded on inadmissible premises, and others only partially prove what they were intended to establish beyond dispute, but they all possess *some* value, and ought to have due weight with the reader in forming his own sentiments on this subject.

Notwithstanding the uncertainty in which the origin of the Keri notes is involved, we may readily arrive at two highly probable conclusions respecting them from the survey already taken ; first, that the textual irregularities are not all of the same date, and secondly, that the marginal corrections were not all made at the same time. A few very obvious limitations to the possible date of the Keri notes are also suggested by the circumstances under which we possess them. First, they must be attributed to a period anterior to which an adequate cause of a corrupted text can be shewn to have existed. Secondly, they must have been made at a time when the Hebrew was a dead language. Thirdly, the whole or the greater part of them must have been produced prior to the Targum of Onkelos and the Septuagint version. Fourthly, they must have been published at a time when they can be attributed to some person or persons whose authority, cha-

racter and influence could gain them a general reception both among Jews and Christians. Lastly, the whole body of the notes must have been completely arranged and digested before the dispersion of the Jewish nation was so general as to preclude the possibility of their universal circulation and credit.

Though it is clear that little can be proved with any precision respecting the *origin* of the Keri notes, their utility is not of the same doubtful cast. If similar letters be substituted for one another, and some be put in or others taken out of the text, the result will of course frequently form no Hebrew word whatever. In such cases the Keri note *must* be followed, because it is *impossible* to translate the word in the text. When the Targumim and the Greek agree with the marginal reading, it must be apparent to any rational person that the text contains *grammatical errors*, and that the authors of those versions were aware of the fact and translated accordingly. This must be his conclusion to whomever he ascribes the Keri notes. Where the text gives one sense and the margin another, they who ascribe the Keri notes to the later Tiberian Masorites very properly regard them as various readings, and must make up their decision according to the usual principles of sound criticism in such emergencies.

Mr. Bellamy has written a section professedly on this subject in the Introduction to his *New Translation*. The whole is a mass of confusion, so destitute of arrangement, and written so obscurely, that it would be impossible for a person previously unacquainted with the subject, to form from it the most distant idea of the nature of the *Keri* notes. He frequently mentions "the *Keri* translators," but it is hopeless to discover whom he designates by this extraordinary appellation. He may mean the authors of the *Keri* notes themselves, or he may merely refer to the translators who have followed their guidance. His description of these personages, be they who they may, is however so extremely vague that it must be given in its own dress, as it is not practicable to clothe in other words, for the sake of brevity, a passage which we are not sure has some definite meaning. "Serious errors have also been made by those translators who have translated according to *Keri*, and others, who have translated according to *Chetib*. It may be necessary to explain these terms. The *Keri* translators endeavour to give the sense of the text, and frequently omit some important word, or attempt to alter the original. But by *Chetib* is meant the true text, which should be translated so as not to reject a single word in the original. Hitherto the *Keri* and *Chetib* translators

stand opposed to each other, and have been so understood, even by Jews themselves, ever since the dispersion of that people.¹ Thus the method of the Keri translators when they could not translate every word without making the passage inconsistent, was by expunging certain words, which, taken according to the order of European syntax, would make the Scripture plainly contradict itself. *Chetib* means the *literal text*, which among the ancient Hebrews was well understood, for no one can suppose that the sacred word was given by God in a language in which superfluous words were used; from which it must appear evident to all, that the *Chetib*, or a translation where every word of the original text is given, is the conscientious duty of every one who attempts to translate the word of God." He afterwards gives us the following important information. "I have therefore endeavoured to reconcile the KERI translators, or those who have attempted to give the sense of

¹ And yet, in page xxxv, he tells us that the alteration of לל for לל, in Isai. ix. 3, is "the subterfuge of the *Masoretic commentators*," and "the daring and ungrammatical interpolation of the *Masoretic commentators*," by whom he is supposed to mean the later Tiberian Synod. He *may* however refer to Ezra and the men of the Great Synagogue, for, in page xiv, he calls them "the first *Mazorites*." If this be his meaning, he is guilty of highly indecent language towards the inspired members of that venerable body. Perhaps the most natural conclusion is, that he did not know what he meant.

the passage, by rejecting a word or words, with CHETIB; or those who have adhered to the whole of the original text, who must have given the true sense when they strictly abided by the very letter; and these were the ancient Hebrews. Had the Keri translators understood the *accentual reading*, there had been no necessity for them to have rejected any part of the sacred text; there would have been no necessity, as has been asserted by the later Mazorites, for לֹא *lo*, i. e. NOT, to be read as לוֹ *lov*, *to him*; and so for other words.”^k Now this is as strange a compound of ignorance and presumption as ever was printed. That part of it which is intelligible is false, and the rest is nonsense. Mr. Bellamy has the *arrogance* to suppose that the opinions of all former Hebrew scholars are to be rejected on his sole authority, and the *ignorance* to declare that the textual readings, wherever the Keri notes occur, contain no grammatical errors.

This writer has promised in the introduction of his work to make good sense of the textual reading without the assistance of that in the margin; it now remains to examine the success which has attended the attempt. He has only entered at large into a single example, that of

^k See Mr. Bellamy's Introduction, p. xvi.

Isai. ix. 3. The text in that verse is חֲרַבְתָּ הַגּוֹי לֹא הִגְדַּלְתָּ הַשְׂמֵחָה שָׂמְחוּ לִפְנֵיהֶּ בְּשִׂמְחָת בְּקִצִּיר
 : בְּאִשֶּׁר יִגְלוּ בְּחִלָּם שָׁלָל; literally “Thou multipliedst the nation, thou increasedst *not* the joy; they joyed before thee according to joy in the harvest, according as they exulted in their dividing plunder.” But the circlet over לֹא “not,” conducts the eye to the margin, where we find the note לו קרי, directing us to read לו “to it” instead of that word, with which alteration the passage will be literally rendered, “Thou multipliedst the nation, thou increasedst joy *to it*; they joyed, &c.” Mr. Bellamy allows that the former sense is a contradiction in terms, but attempts to shew that the passage *may* be consistently rendered without the marginal alteration. He accomplishes this object in the following unsatisfactory manner. The two accents called Pashta (ִ), which occur over the word לִפְנֵיהֶּ, having converted the word שָׂמְחוּ, over which they do *not* come, into a preterpluperfect tense, he would translate the passage “they *had* joyed before thee,” thus making the two clauses a contrast, and not a contradiction. With this gloss put upon it, the verse might be paraphrased thus, “Thou multipliedst the nation, but its joy has *not* increased with its population: they *formerly* rejoiced before thee, &c.” But the

two Pashtas, even if they appeared upon the word שְׁמָחו, can have no power to alter the tense of that verb, as will be proved in the second section of this chapter, and as they do *not* appear upon it, *à fortiori* they can effect no such change. Besides, such an interpretation destroys the sense as connected with the preceding and subsequent verses. The Prophet is describing the future state of the Church, and had said, "The people walking in darkness have seen great light; the dwellers in the land of the shadow of death, upon them hath light shined." He then proceeds, "Thou hast multiplied the nation", (of Israel by admitting the Heathens to partake of the promises) "thou hast increased its joy; they have joyed before thee, &c." In the next verse we find, "Thou hast broken the yoke of his burden, &c." Now all this is prophetic of the Messiah, and alludes to no period but that of his advent; therefore Mr. Bellamy's *Chetib*, as he is pleased to call his new translation, "thou hast *not* increased the joy," is in perfect dissonance with all the rest. The propriety of adhering to the marginal reading is further proved by the manner in which the passage is explained and translated in the best versions. Thus, אֲסִיְיִתָּא עַמָּא בֵּית יִשְׂרָאֵל לְהוֹן אֲסִיְיִתָּא חֲדוּתָא חֲדִיאוּ קִדְמָךְ בְּחֲדוּת נִצְחִי קִרְב בְּמָא דִּהּוּ חָדוּ בְּפִלְגוּתֵהוֹן בְּזֵתָא: "Thou hast multi-

plied the people of the house of Israel, thou hast multiplied joy *to them*; they have rejoiced before thee according to the joy of conquerors in War, as people that are glad in their division of Plunder."

Chald. Τὸ πλεῖστον τοῦ λαοῦ, ὃ κατήγαγες ἐν εὐφροσύνῃ σου· καὶ εὐφρανθήσονται ἐνώπιόν σου, ὥς οἱ εὐφραυνόμενοι ἐν ἀμύτῳ, καὶ ὃν τρόπον οἱ διαιρούμενοι σκῦλα. *Sept.* "Te gentem multiplicante, tantâque afficiente lætitiâ, ut apud te gaudeant sicut, &c."

Cast. "Tu hai moltiplicata la nazione, tu gli hai accresciuta l'allegrezza: essi si son rallegrati nel tuo cospetto, &c." *Diod.*¹ The fact in reality is, that in this as in many other prophetic chapters, the preterite tense is used for the future, or rather they are used indiscriminately. Without intending any censure on our translators for rendering the tenses literally as they found them in the Hebrew, the whole bearing of the prophecy would be more intelligible, if it were translated in the future. "The people walking in darkness *shall* see great light: the dwellers in the land of the shadow of death, upon them *shall* the light shine.

¹ This is one of those passages in which our translation is erroneous in consequence of not following the marginal reading, and our translators seem, in so doing, to have been swayed by the authority of the Latin Vulgate, which has it, "Multiplicasti gentem, et *non* magnificasti lætitiâ. Lætabuntur coram te, &c." Pagninus also has it, "Multiplicasti gentem, *non* magnificasti lætitiâ: lætati (enim) sunt coram te, &c."

Thou wilt multiply the nation, thou wilt increase its joy : they shall joy before thee, &c.” “ Thou wilt break the yoke of his burden, &c.” “ For unto us shall a child be born, unto us shall a son be given, and the government shall be upon his shoulder ; and he shall call his name Wonderful, &c.”^m It appears then that with the exception of the Latin Vulgate and King James’ translation, upon both of which Mr. Bellamy has lavished the most indiscriminate abuse, there is no authority for his *Chetib Translation* of this passage. This strange writer has endeavoured to fortify his notions on this point, by referring to Judg. vi. 24, but what could induce him to do this is not known, for in that verse the word לו is in the text, and there is no Keri note whatever.

Our author has also found great fault with our translators, for omitting a word in 2 Kings v. 18, where the Hebrew text is, שְׁלַח־נָא יְיָהוָה, לְעֶבְדְּךָ בְּדָבָר הַזֶּה ; and the direction of the marginal note is נֵא כְתִיב וְלֹא קִרְיָהּ. Accordingly our translators have left out that word, rendering the passage “the LORD pardon thy servant in this thing,” as the Chaldee יִשְׁבּוּק יְיָ לְעֶבְדְּךָ בְּפִתְגָמָא ; and the Vulgate, “ut ignoscat mihi Dominus servo tuo pro hac re,” had done before.

^m On this subject, see more in Section 4. of this Chapter.

them." Mr. Bellamy deals as unfairly in this instance as in most others: he ought to have *informed the public* of all the facts respecting this monosyllable, without telling us that the Septuagint has preserved it, a point which, if granted, proves nothing. He ought to have told us why the Keri note was placed in the margin, for, according to his own principles, there is a most obvious reason for its omission. Our author believes that the vowel points are a *necessary* part of the language, and always belonged to it, so that "the naked consonants *are dead in themselves, and cannot be pronounced.*"^o Now, absurd as this doctrine is, it is still more absurd that a person who holds it should not only pronounce, but translate a word in the sacred text which has no vowels, as is the case with the above word. Yet Mr. Bellamy exhibits it in English letters "*na*" and translates it "*I pray thee,*" apparently in the pure spirit of self-contradiction. Further, if the vowel points always existed in the language, and words destitute of them can neither be pronounced nor have any meaning,

^o It is some proof of Mr. Bellamy's talents of misrepresentation that he has used this passage as *evidence*, that our translation was made from the Vulgate and not from the Hebrew. Pagninus has translated נא by the word "quæso."

^z See Mr. Bellamy's Introduction, p. xiv.

can Mr. Bellamy *inform us* how it happens that this word, אֵם, 2 Sam. xv. 21. and Jer. xxxix. 12, אֵת, Jer. xxxviii. 16, and יִרְרַךְ, Jer. li. 3, are all found without vowels in the text? How will his *Chetib translation* render them, or how would he have them rendered by the *Keri translators* against whom he inveighs so bitterly?

We shall now notice the Keri notes which are found in the book of Genesis,^p as upon these alone our author has hitherto exhibited his skill, and it is worth while to enquire whether his *Chetib accuracy* has been, according to his profession, perfectly independent of the *daring and ungrammatical interpolation of the Masoretic commentators*.

I. Gen. viii. 17.^q כָּל־הַחַיָּה אֲשֶׁר־אֵתָךְ מִכָּל־בֶּשָׂר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ הַזֹּאת. “*Bring forth with thee every living thing that (is) with thee, of all flesh, (both) of fowl, and of cattle, and of every creeping thing that creepeth upon the earth.*” *King’s Bible*. “All

^p There are twenty three Keri notes in Genesis, according to Bomberg and Plantinus, but Arias Montanus has only twenty one.

^q In the following examples, the Hebrew text, our translation and Mr. Bellamy’s new version will be transcribed in order, after which the value and authority of the marginal correction will be discussed.

that liveth which is with thee of all flesh, of bird and of cattle, also every reptile that creepeth upon the earth, *shall go out with thee.*" *New Version.* In the margin we find the note הִצֵּא קרי, substituting ' for ך in the word over which the referring circlet occurs. The verb הִצֵּא is usually conjugated like those quiescent verbs with ' for the first radical, and, as such, forms the 2nd person sing. Imp. Hiphil הוֹצֵא, but in this place it is considered as one quiescent with ך for its third radical, and as such forms that tense not הוֹצֵא but הִצֵּא, like הִמְצִיא; see Grammar. If the vowel attached to the second letter of the word in the text had been Hholem, instead of Sheva preceded by Pathach, there would have been no necessity for the Keri note. Both הוֹצֵא and הִצֵּא mean the same thing, but there is no such word in Hebrew as הוֹצֵא. Both Aben Ezra and R. Solomon understand it as the imperative Hiphil, the Septuagint translates it ἐξάγαγε, and the Vulgate "educ." The *Chetib translator* seems to have made this word the 3rd pers. plur. fut. Kal, as if the Hebrew had been יִצְאוּ; see Grammar, of which Mr. Bellamy seems not to have any very vivid recollection.

II. Gen. x. 19. III. Gen. xiv. 2. IV. Gen. xiv. 8. In each of these places we find the word

צְבוֹיִם, in which the first Jod has a Hholem over it, which is contrary to grammar. In the margin is the note קרי צְבוֹיִם קרי, the letter Jod being removed to make room for ך, the proper matrix of Hholem. There must be an error either in the *letters* or the *vowels* of the text, and if Mr. Bellamy believes in the perfect integrity of the letters, he must be reduced to the necessity of giving up that of the vowels, by changing Hholem into Hhirik, for the letters certainly came from God *originally*, but the vowels never did. The word in question is a proper name, and might, if we reject the marginal note, have been either צְבוֹיִם or צְבוֹיִם, for any thing that we know to the contrary. The former of these would have been an adaptation of the vowel points to the letters, whereas the latter is an alteration of the letters to suit the vowels, and one of these *must* be adopted. Our new translator has taken no notice of the violence which the textual reading does to the rule of grammar, but has written the word “Zeboim,” as the Keri note directs, and as our translators had done before him: and yet Mr. Bellamy’s version is a *Chetib translation*!

V. Gen. xxiv. 14. VI. Gen. xxiv. 16. VII. Gen. xxiv. 28. VIII. Gen. xxiv. 55. IX. Gen. xxiv. 57. X. XI. Gen. xxxiv. 3. XII. Gen. xxxiv. 12, in each of which eight places we find

נֶעֶר, there being no such word in the Hebrew language. It has some resemblance to two different words, נֶעֶרָה “a damsel,” and נֶעֶר “a boy,” differing from the latter only by having Kametz under the last letter. The authors of the vowel points, whoever they were, placed this vowel in the text to shew that ה had been dropped, and this does something towards removing the textual deficiency. The Keri note, נֶעֶרָה קרי, supplies that letter, with the addition of which there is not the least difficulty in translating these passages. Now if the marginal reading be an imposition, a *daring interpolation*, and a *Masoretic subterfuge*, the Kametz belonging to it must be an imposition also, and it is doubtless far more probable, that so small a point (◌◌) should have obtruded itself without authority, than that the whole letter ה, and that a large one, should altogether have disappeared from the text. Every thing then favours Mr. Bellamy’s hypothesis respecting the *Chetib accuracy*, by which is meant the principle of attributing perfect purity to the *textual letters* rather than to the *Masoretic vowels*: it is impossible to defend both, for we must either *reject a vowel* and read נֶעֶר “a boy” according to the letters of the text, or *insert the ה* according to the Keri note, and read נֶעֶרָה “a damsel.”

The reader will perceive that our author's principles will not allow him to do the latter, because it implies a belief in the corruption of the sacred text. Accordingly, with that amiable consistency which always characterizes him, the New Translator thus renders the above-mentioned passages ; Gen. xxiv. 14, "Then it shall be, that the *damsel*, &c." Gen. xxiv. 16, "Now the *damsel* had a very beautiful countenance, &c." Gen. xxiv. 28, "Then the *damsel* ran, &c." Gen. xxiv. 55, "The *damsel* shall abide, &c." Gen. xxiv. 57, "We will call for the *damsel*, &c." Gen. xxxiv. 3, "for he loved the *damsel*" ; "and he spake to the heart of the *damsel*." Gen. xxxiv. 12, "now give ye to me, the *damsel* for a wife." Mr. Bellamy therefore has become a *Keri translator*, and we may fairly apply to him the expressions used by him against those, who *not being able to reconcile the contradictions in the common version have pretended to mend the original Hebrew*. He is one of those whom he has scornfully described, as "harnessing themselves in the trappings of those, who, as they could not account for the discrepancies in the common version, concluded that errors must have been made by the translators or by the transcribers in the early ages of the Church."

XIII. Gen. xxiv. 33. וַיִּשָּׂם לְפָנָיו לְאֵכָל "And

there *was set* (meat) before him to eat." *King's Bible*. "Moreover *he set* before him food." *New Version*. The first of these words contains two Jods, the first of which is dageshed by the Vaw conversive, and the second, contrary to grammar, contains Shurek *in ventre*. The letters in the text therefore are corrupt. The marginal note, וישם קר', removes the difficulty, by giving Shurek its proper matrix ו, and the word then becomes the 3rd person sing. fut. Hophal from שום "to put." The Vulgate has it, "appositus est," the literal meaning of the word being, that meat "was *caused* to be put" before him. Our author however feels himself perfectly at liberty, for the assemblage of letters and vowels in the text forming no Hebrew word whatever, he translates it at his own pleasure. The new version, were it accurate, would require the Hebrew to be וישום 3rd pers. sing. fut. Kal with ו conv., and as such Mr. Bellamy has rendered the word in the text.

XIV. Gen. xxv. 23. שני גוים בבטןך "Two nations (are) in thy womb." *King's Bible*. *New Version*. This example is similar to cases II, III, and IV. a Jod being affected with Hholem in the second word. The note, גוים קר', enabled our translators and Mr. Bellamy to render it as above "nations," as ג"ם has no meaning, what-

ever vowels we put to it, and therefore must be an instance of textual corruption.

XV. Gen. xxvii. 29. יַעֲבֹדוךָ עַמִּים וַיִּשְׁתַּחֲוֶיךָ לְךָ לְאָמִים “Let people serve thee, and nations bow down to thee.” *King’s Bible*. “People will serve thee, yea nations will bow to thee.” *New Version*.

XVI. Gen. xliii. 28. וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ לְאָבִינוּ עֹדֵנִי חַי וְיָקָר וַיִּשְׁתַּחֲוּ׃ “And they answered, Thy servant our father (is) in good health, he (is) yet alive. And they bowed down their heads and made obeisance.” *King’s Bible*. “And they answered, Peace to thy servant even our father he yet lives: then they paid homage and bowed.” *New Version*. The proper mode of writing the word, which in both these instances has over it the Masoretic circlet, is וַיִּשְׁתַּחֲוֶיךָ, see Gen. xxxiii. 7. the last letter having disappeared from the text, and this is supplied by the margin, which says וַיִּשְׁתַּחֲוֶיךָ קִרִּי. Instances of this kind are decisive evidence that *part*, if not *the whole*, of the system of the vowel points is of a later date than the textual errors. The loss of the last ם made it impossible that the grammatical rules could be followed in this case, because Shurek could not make its appearance without that letter. The authors of the points shewed that Vaw, to which they must have given Shurek *in ventric*, had been

lost, by writing Kibbutz in its place, because, whenever this vowel appears and is not followed by Dagesh forte, it is not a *natural Kibbutz*, but represents *Vaw with Shurek in ventre*. In reality, the vowels and the marginal note are both of them independent attempts to correct the textual corruption, and they do not effect it in the same manner, for the vowels in the text do not and could not correspond with the letters in the note, וִישְׁתַּחֲוֹ being quite as irregular as וִישְׁתַּחֲוֹ. Mr. Bellamy has translated the two passages as if the word in the text had been וִישְׁתַּחֲוֹ, the last letter being supplied by the Keri note, and therefore he must have tacitly recognized an error in the text, that error being *necessarily* followed by a deviation from grammar on the part of the authors of the vowels.

XVII. Gen. xxx. 11. וַתֹּאמֶר לֵאָה בְּגֵר "And Leah said, *a troop cometh*."^r *King's Bible*.
 "Then Leah said, *An overcomer*." *New Version*.

^r We have good reason to suppose that our version is erroneous in this place, for though בְּגֵר undoubtedly means "a troop," it also means "prosperity," and is rendered with this meaning by all the old translations. The Chaldee has it אֲתָא בְּרָא, the Sept. ἐν τύχῃ, the Vulgate "feliciter," and Joseph Scaliger's Arabic Pentateuch, published by Erpenius reads جاء جد "prosperity comes." R. Solomon explains it by the words בָּא מוֹל טוֹב, "good fortune, (lit. *star*) comes."

In this place, an \aleph has disappeared from the text, and two words have collapsed. The Keri note says בא גר קר , and the propriety of thus supplying \aleph , and dividing the letters into two words, is pointed out by the circumstance of the text furnishing all the requisite vowels and accents. In בִּאֵן גֵּר , the servile accent Munach is subjected to the great king Athnach, which converts Pathach into Kametz, and Dagesh, which ought to appear in *ventre Gimel*, is lost, because, when the two words are put together, it would have made the former vowel a short instead of a long Kametz. Now if Mr. Bellamy rejects the Keri note, he ought to translate the word, "he was perfidious," for such is the meaning of the root בִּגֵּר . The vowels oppose no obstacle to this interpretation, because Athnach commonly changes Pathach into Kametz. Here then is an instance in which he might have made sense of the passage without the assistance of the marginal note, and without doing violence to the grammar. This however he has not done, but translated the word "an overcomer," though the word has no such meaning. The root גִּרָּה , from which גֵּר "a troop" is derived, means to "attack," to "overcome," but no such word as בִּגֵּר or בִּגֵּרָה is derived from it. Mr. Bellamy has also the assurance to refer his readers to Gen. xlix. 19. where he says "the word has the same meaning."

Now as no such word is to be found in all that verse, his reference can have no effect but that of perplexing and misleading the ignorant.

XVIII. Gen. xxxiii. 4. צִוְּאָרוֹ "his neck." *King's Bible. New Version.* The marginal note, צוּאוֹ קרִי, supplies a Jod which the vowel points shew to be defective. The word can only be rendered in the *singular* number in English, and it is a matter of perfect indifference whether it be in the singular or the plural in the Hebrew, the punctuation and not the meaning being affected. In the singular it would be צִוְּאָרוֹ, in the plural צִוְּאָרָיו, but there is no such word as צִוְּאָרוֹ.

XIX. Gen. xxxvi. 5. XX. Gen. xxxvi. 14. אֶת־יְעִישׁ "Jeush." *King's Bible. New Version.* The note says יְעוֹשׁ קרִי. This is a case precisely like No. XIII. and what was observed in that example respecting Jod having *Shurek in ventre*, will apply equally well to this word.

XXI. Gen. xxxvi. 15. תִּזְמֶן "Teman". *King's Bible. New Version.* תִּזְמֶן קרִי. *Marginal Note.* As the text stands, the Vaw must be a consonant, for it cannot receive Tsere, and having no vowel, is a violation of grammar. This false grammar is corrected by the Keri note which substitutes י for ו, and if this correction be rejected, we shall be compelled to suppose that a vowel (Sheva

moveable perhaps) has been lost from the text. An error exists somewhere ; if it be in the letters, we must read תִּמָּן, Teman ; if in the vowels, we may read תֵּוָמָן, Teveman : the New Translator has chosen the former part of the alternative.

XXII. Gen. xxxix. 20. וַיִּתְּנֵהוּ אֶל-בֵּית הַסֵּהר. “ And put him into the prison, a place where the King’s prisoners (were) bound.” *King’s Bible*. “ And put him into the house of the prison ; a place wherein the prisoners of the King (were) punished.” *New Version*. XXIII. Gen. xxxix. 22. וַיִּתֵּן שָׂר בֵּית-הַסֵּהר בְּיָד-יוֹסֵף אֶת כָּל-הָאֲסוּרִים אֲשֶׁר בְּבֵית הַסֵּהר. “ And the keeper of the prison committed to Joseph’s hand all the prisoners that (were) in the prison.” *King’s Bible*. “ Then the governor of the house of the prison, gave into the hand of Joseph, even all the prisoners who (were) in the prison-house.” *New Version*. The textual corruption in these two places, consists in Vaw being affected with Hhirik, which is contrary to grammar, and the marginal notes, אֲסִירִים קרי and אֲסִירִים, remove that Vaw and replace it by Jod. As in the former instances, we must suppose either the letters or the vowels to have been corrupted : with the former of these suppositions, our translators and Mr. Bellamy, the *Chetib translator* as he calls

himself, are enabled to render the word "prisoners," by the assistance of the *Keri note*: if we adopt the latter, we must remove Hhirik, and replace it by Shurek *in ventre Vaw*, translating the word "chains," which, though it may not give a very consistent sense to the passages, contains no violation of grammar. To this Mr. Bellamy's principles lead him, and therefore, as usual, he has done precisely the contrary.

All the Keri notes in the Book of Genesis have now been examined. They are not very numerous, but sufficiently so to convict the new Translator of the grossest inconsistency: we have seen him first inveighing with great severity against their unknown authors, and afterwards following their guidance as all former interpreters have done, with the exception of two instances, in which he has committed unpardonable and disgraceful violations of grammar. In the midst of a confused and unsuccessful attempt to describe the Notes themselves, we found this gentleman *informing the public* that "had the Keri translators understood the *accentual reading*,^s there had been no necessity for them to have rejected any part of

^s I presume that by this strange expression, Mr. Bellamy means "the uses and objects of the Hebrew accents," but am by no means certain that this is a correct translation of the phrase.

the sacred text." Mr. Bellamy might with as much reason have told us, that there is no necessity for an editor of Sophocles to collate the manuscripts of that tragedian's plays, provided he be well acquainted with the Æolic digamma. A more preposterous solution of a difficulty was never invented. If Mr. Bellamy has really made the discoveries respecting the *accentual readings* which he professes to have made, why does he so industriously confine them to himself? If one or more of the Hebrew accents have the strange power of enabling Jod to receive Shurek in ventre, and Vaw to receive Hhirik or Tsere as its own vowel, why has not this author told us what accents they are, and his reasons for attributing to them these unheard of powers? His comment upon his own translation is voluminous in the extreme, and withal so very tiresome that it would have been some relief to his unfortunate readers could they have occasionally found, in his multitudinous notes, some luminous exposition of the *accentual readings* with which he seems to be so well acquainted. Yet, strange to say, there is not in all Mr. Bellamy's large book, the least mention made of the textual anomalies; he has not accounted for their appearance in those places where they occur; he has not so much as mentioned their existence. On the contrary, instead

of attempting to reconcile *Chetib with Keri*, as might have been expected from his Introduction, he has passed over the whole subject in perfect silence. This strange conduct justifies us in concluding that his acquaintance with Hebrew grammar is so slight, as not to enable him to perceive that its rules are violated in twenty three instances in the book which he pretended to translate. This surmise the reader will find abundantly confirmed in the third Chapter of this Volume.

A remarkable example of Mr. Bellamy's powers in perverting Scripture has been found among his lucubrations in the *Classical Journal*, which was put into my hands while writing this section. It is noticed in this place, because it is intimately connected with the present subject. "I have been requested," writes our author to the Editor of that Journal, "through the medium of your useful publication, to reconcile the expression of the Prophet Elisha with truth." By referring to the eighth Chapter of the Second Book of Kings, the reader will find what were the words of the Prophet which Mr. Bellamy proposes *to reconcile with truth*, and the occasion on which they were uttered. That Chapter contains a narrative of the death of Ben-hadad, King of Syria, who was killed by Hazael as he was recovering from a dangerous illness. Whilst his master was in this

feeble state, Hazael, we are told, "took a thick cloth, and dipped (it) in water, and spread (it) on his face, so that he died," obviously from impeded respiration. The King had previously sent Hazael to enquire of Elisha whether he should recover from the disease. The words of Hazael to the Prophet are, "Thy son Ben-hadad King of Syria hath sent me to thee, saying, Shall I recover of this disease?" Elisha then informs him of the king's state of recovery, "Go, say unto him, Thou mayest certainly recover," and, further, prophesies the death of the king without mentioning the mode in which it was to happen, "howbeit the LORD hath shewed me that he shall surely die." What does Mr. Bellamy mean by *reconciling* a consistent and impressive passage of this nature *with truth*? What part of Elisha's words is *inconsistent* with truth? It was true that Ben-hadad was recovering from his sickness, otherwise Hazael would not have committed this unnecessary murder, and it was equally true that he should *certainly die*, but not by the disease. Mr. Bellamy, however, has met with some cavil against this passage either in some atheistical work, or from some prophane scoffer against religion, for he writes as follows, embodying and giving all the force to the weak and wicked argument which he possibly can. "We are told by infidel writers—

‘ Let the advocates for the Bible read this passage, and blush for the man—for the prophet of God, who here declares a falsehood, unequivocally.’ It certainly is much to be lamented, that for so many ages this most incongruous passage should have been retained, as so formidable a prop to infidelity.” Had our author read six verses more in this Chapter and thought at all upon the subject, he must have seen that there was nothing *incongruous* in the passage of which he complains. He evidently has never read the Chapter through, but without knowing any thing more of the subject than is contained in the tenth verse, has taken it for granted that the prophet of God declared *a falsehood unequivocally*, because *we are told so by infidel writers*. The passage in the Hebrew is as follows, וַיֹּאמֶר אֵלָיו אֱלִישָׁע לֵךְ אֶמְרֵלָא חַיָּה תִּחְיֶה : וַיִּהְיֶה כִּי מוֹת יָמוּת : . Mr. Bellamy translates this passage, “ Then Elisha said to him, Go, say *not*, Thou shalt certainly recover, for Jehovah hath shewed me that dying, he shall die,” and tells the Editor of the Classical Journal, “ If I read this passage in the original Hebrew, I cannot find any thing to reconcile—I can only find fault with the translators in all the Christian ages ; and it is a very unpleasant thing to find fault.” Now there is a *great deal* to be reconciled with consistency in this translation, for which there is not

the least authority. Hazael believed that his master was recovering, otherwise he would not have used forcible means to kill him, and he could not have believed this if the prophet had told him that he should *certainly die* of the disease. The fact is that the text is incorrect, and the Keri note, לו קרי, which Mr. Bellamy has not mentioned, makes consistent sense by removing the textual negative לא. *The translators in all Christian ages*, with whom Mr. Bellamy thinks it a *very unpleasant thing to find fault*, rendered the passage according to the marginal reading, *because* the text was unintelligible; and Mr. Bellamy translates the textual reading, and makes the passage inconsistent, *because* some ignorant infidel has told him that the marginal reading represents the prophet as declaring *a falsehood unequivocally*. There is abundant authority for the marginal alteration, for the Chaldee has it, אֲמַר לֵיהּ, the Vatican Septuagint, δεῦρο, εἶπον, the Alexandrine, δεῦρο, εἶπον αὐτῷ, and the Latin Vulgate with Pagninus, “vade, dic ei.” The following is a quotation from R. David Kimchi’s comment on this verse, אַמ’ לֹא חִים תְּחִיָּה בְּתוֹב בְּאַלֶּף” לִפִּי שִׁדְעָתוֹ שֶׁלֹּא יָקִים וְקָרִי לֹן בְּיֹד” כִּי אֲמַר לוֹ שִׁחִיָּה : וְהִרְאֵנִי ” כִּי מוֹת יָמוּתִי כְּלוּמַר מִן הַקּוֹלִי יָקִים אִם לֹא יוֹמֵת אֲבָל הִרְאֵנִי ” כִּי יִמִּיתוּהוּ וּלְפִי כִּשְׁאֵמ’ אֲלִישֵׁעַ לְקַחֵאל כִּי יִהְיֶה מֶלֶךְ עַל אֶרֶס אֲמַר לוֹ וְהִרְאֵנִי ” כִּי מוֹת יָמוּתִי הַבֵּן קִיָּאל כִּי רָגָה לוֹמַר לוֹ שֶׁהוּא יִמִּיתוּהוּ אֲלֵא שֶׁלֹּא אֲמַר לוֹ בִּפְרִירוֹ :

“אמר לא חיה תחיה, It (i. e. the word לא) is written with an א, on account of his (Elisha's) knowledge that he (Benhadad) would *not* live, and it is read לו, with a ו, because he said *to him* that he should recover. וְהָרַאֲנִי יְהוָה כִּי מוֹת יָמוּת, As much as to say, “he *shall* recover from his sickness if he be not killed, but the LORD has shewn me that they will kill him,” and in explanation of what Elisha told Hazael (viz.) that he should be king over Syria, he also told him “howbeit the LORD hath shewed me that he shall certainly die,” to make Hazael understand that he meant to tell him that he *himself* should kill him, yet that he did not say so to him explicitly.” We have seen already that Mr. Bellamy has never forsaken the Keri note without making some extravagant deviation from grammar. This example is not an exception, for he has translated the word מוֹת, the infinitive of the verb, as a Benoni participle, “dying,” as if the text had been מֵיִת, and his comment on it is perfectly ludicrous, for he says “The repetition of the verb in Hebrew, viz. the *participle*, and the third person singular of the verb, is very proper—*dying* meaning that he was dying at that time; and therefore the prophet said without any equivocation—*He shall die*. He could not err, because he received his communication in the usual way,

from the mercy-seat above the Cherubim.”[†] The conclusion which is deduced from all this shews that our author’s ideas on the subject of evidence are more peculiar than they are luminous, for thus he writes to the Editor of the Classical Journal. “I have said, that no national translation has been made from the original Hebrew, for near 1700 years—and such passages as this will confirm my words.” The whole of this paper is highly characteristic: after mentioning the infidel sarcasm, and the *unequivocal falsehood* attributed to Elisha, Mr. Bellamy thus proceeds. “During all the revisions which have been made of the sacred Scriptures, in all Christian nations, this, among hundreds of the same description, is retained. Surely it is absolutely necessary, for the sake of harmony and good order, that all Christian governments should attend to these important things. Surely it is their duty to aid the cause of individuals, who devote their time, talents, and strength, to works of this nature. And I must say, in justice to him who sways the destinies of

[†] This is said in conformity with a theory invented by Mr. Bellamy, that before the coming of Christ, there was never any communication from God to man, except by means of the Cherubim and the mercy-seat. In the present instance, he has forgotten to *inform the public* how it happened, that the Cherubim and the mercy-seat accompanied Elisha to Damascus.

the British empire, that *I hope others will follow his liberal example for the encouragement of a work which is intended to enable (particularly the clergy) to stop the torrent of abuse which infidels pour out against the sacred volume.*"^u

This gentleman's difficulties will increase as his work advances. The whole Pentateuch, according to Cappellus' account of Bomberg's statement, contains but 73 Keri notes, whilst there are 159 in the two Books of Samuel, and no fewer than 140 in the Prophet Jeremiah alone. In 1 Sam. ii. 3, the New Translator will meet with a textual corruption which will prove rather troublesome, for unless he have recourse to the marginal reading, he cannot translate that passage, "The LORD (is) a God of knowledge, and *by him* actions are weighed," as it is in our version, but will be compelled to insert a negative in the last clause, for the text contains אֵלִי instead of לִי, and numerous instances of a similar description might also be enumerated. But supposing that some new science of *accentual reading* should, contrary

^u The reader will find in the third Chapter, that this gentleman has no title to the encouragement for which he implores on any plea whatever. His translation will enable no person to understand the Scriptures better than before, for it is full of grammatical errors, nor does it contain a single successful answer to infidel arguments, and it promulgates a doctrine decidedly *contrary* to that of the English Church, on a very important point.

to expectation and all that we have hitherto seen, enable him to obviate all such difficulties, what resource is left for him in examples of קרי ולא כתיב? How can our author translate vowels and accents when the letters to which they belong have altogether disappeared? As his translation proceeds, we shall find how he renders the following skeletons of words: * ($\underset{\cdot}{\text{א}} \overset{\circ}{\text{י}}$)^y 2 Sam. viii. 3; ($\underset{\cdot}{\text{א}} \dots$)^z Judg. xx. 13; ($\dots \overset{\circ}{\text{א}}$)^a Ruth iii. 5; ($\overset{\circ}{\text{א}} \dots$)^a Ruth iii. 17; ($\underset{\cdot}{\text{א}} \overset{\circ}{\text{י}}$)^b 2 Sam. xvi. 23; ($\underset{\cdot}{\text{א}} \dots$)^c 2 Sam. xviii. 20; ($\overset{\circ}{\text{א}} \dots$)^d 2 Kings xix. 31; ($\overset{\circ}{\text{א}} \dots$)^e 2 Kings xix. 37; ($\underset{\cdot}{\text{א}} \overset{\circ}{\text{י}}$)^f Jer. xxxi. 38; and ($\overset{\circ}{\text{א}} \dots$)^g Jer. l. 29? How our author, who believes the vowel points to be coeval with the language, and the language to be as old as Adam, can account for phænomena like these, I know not, nor can I account for his asserting the doctrine of the im-

* Cappellus enumerates thirteen examples of this kind, but, as the different editions vary in the number of Keri notes, I have inserted only ten, omitting three which are not found in Buxtorf's Rabbinical Bible.

^y פרת ק' ולא כתיב

^a אֵלֵי ק' ולא כתיב

^c כֵּן ק' ולא כתיב

^e בְּנֵי ק' ולא כתיב

^g לֹא ק' ולא כתיב

^z בְּנֵי ק' ולא כתיב

^b אִישׁ ק' ולא כתיב

^d נְבִאוֹת ק' ולא כתיב

^f בָּאִישׁ ק' ולא כתיב

maculate purity of the text, except upon the supposition of his ignorance that such skeletons of words are to be found in the Bible. Ill informed persons, not having a sufficient insight into the subjects which they handle, are frequently unable to see the difficulties that beset them. They are from this very circumstance far more audacious in their assertions, and wilder in their theoretical speculations than men of profound research usually are. This is the only principle upon which we can account for Mr. Bellamy's rejection of the Keri notes. No person whose information is adequate to the subject, is capable of defending such readings in the text, as *וַיִּשָּׁם, נֶעְרַר, צְבִיִּים*, &c. &c., or the ten skeletons^b given above, without the

^b What the Antipunctists or Antimasorites have advanced on the subject of the words which have no letters, i. e. the examples of *קרי ולא כתיב*, I do not know. These people usually quote the authority of Cappellus in justification of their ignorance of the Masora, but they generally talk of him without having read his works, otherwise they would know that few scholars have been more deeply learned in the Masora than he was. There is, however, authority for words of this description independent of the points. The Septuagint renders them thus, 2 Sam. viii. 3, *Εὐφράτην*; Judg. xx. 13, *οἱ υἱοὶ*; Ruth iii. 17, *πρός με*; 2 Sam. xvi. 23, *τις*; 2 Sam. xviii. 20, *οὐ εἶνεκεν*; 2 Kings xix. 31, *τῶν δυναμεων*; 2 Kings xix. 37, *οἱ υἱοὶ αὐτοῦ*; Jer. xxxi. 38, *ἐρχονται*; Jer. l. 29, *αὐτῆς*. The only instance of omission in the Vatican LXX is that in Ruth iii. 5, and even in that place there seems to be some authority for the word *ἐμοι* in the Alex. LXX. See Grabe's Septuagint.

supposition of some change having taken place affecting the purity of the passages when they occur.

Mr. Bellamy, without attempting the slightest proof of such a novel proposition, takes it for granted that neither negligence nor design can *possibly* corrupt the Scriptures, and actually charges Bishop Watsonⁱ with having given up the authority of the Bible, because he has admitted that errors have been made by transcribers. Now we have not the least reason *from Scripture*^k to

“I was diffident of my attainments,” says Mr. Bellamy, speaking of a period thirty years before the present, “and therefore, after having waited for the answer of the late Bishop of Landaff (Watson) to the book entitled, *The Age of Reason*; and finding that the prelate, in endeavouring to answer the objections, had given up the authority of the Scriptures; (*for if we were to admit that errors have been made by transcribers, away goes the authority at once.*) I made an application to the Jewish lexicographer, &c.” See Mr. Bellamy’s General Preface, page iii.

^k In page xiii. of his Introduction, Mr. Bellamy quotes the words of Christ, Matt. v. 18, “one jot or one tittle shall in no wise pass from the law till all be fulfilled,” apparently without seeing that this very passage, if understood as he receives it, implies that any part of the Bible *might* suffer textual corruption, *after* it had been fulfilled, and so defeats the purpose for which he uses it. But in fact Christ was not speaking of the textual purity of Scripture, which he used merely as illustration, but of the *abrogation of the Levitical Law*. This is evident from the preceding verse, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil.” Therefore the above words are to be understood as a promise that no part of the Jewish ordinances should be annulled until it had answered every purpose for which it had been established.

suppose that the Bible is less liable than other ancient books to be corrupted by the lapse of time, and from *natural religion* we have every reason to believe the contrary. The Bible, like every other good gift of the Creator, is held by one uniform tenure; we may either use or abuse it. If we pervert any of the other means of enjoyment with which he has surrounded us, they instantly cease to act as sources of benefit and pleasure, and are transformed into causes of error or pain. An undue gratification of passion, the neglect of our appointed calling, the misconduct of our minds or the misuse of our reasoning faculties produces disease, poverty, error or mental blindness. Nor are these effects confined to the persons of the delinquents themselves; they are commonly transmitted to posterity. This may be clearly seen by any person who examines the constitution of the universe, with the view of enquiry into the system of God's moral government; and, were it otherwise, this world would cease to be a state of trial. It is the same with the Bible: the corruption of the text is but one of many modes in which it may be perverted. The fanatic, who disgraces both his reason and his religion by his extravagance, points to *Scripture* for his authority. The gloomy ascetic, who makes this happy state of existence a scene of self-torture, appeals to the

same fountain of light and truth. The bigot, who burns his neighbour for religious differences, will quote the words of the most benevolent of teachers in extenuation of his atrocious conduct. And why should God interfere less to prevent these perversions of his word, than to preserve its textual accuracy? The fact is, that he interferes neither in one case nor in the other. All his gifts are free and bountiful, but our continuing to enjoy them depends upon ourselves. It is thus with the Bible. Any schismatical motive, or any inadvertency, which impaired its lustre by corrupting its contents, was *guilt*, but it ought to be remembered that the negligence of its natural guardians, *the clergy*, who might possibly have prevented this evil, was *guilt also*. The fact of designing men having in some instances corrupted it, is no more an argument against its coming from God, than the still more notorious fact that other designing men have succeeded for whole centuries in suppressing that sacred volume altogether; and, surely, if a partial obscuration of God's word require his interposition, much more so must its total disappearance. In short, Providence never interferes to prevent those ill consequences of weakness, wickedness or folly, which our own wisdom and foresight, with heaven's blessing, are adequate to prevent without such interposition. While

human nature remains what it is, some transcribers *will* be negligent, and some schismatics *will* add to or take from the contents of Scripture. This might have been, but has not been prevented by *human* means ; its prevention by *superhuman* means implies a perpetual miracle, which God has never promised, and which we cannot expect him, to work. For any thing that we know to the contrary, we may have lost whole books written under the immediate inspiration of the Holy Spirit. Enoch may have prophesied as well as Isaiah, and Isaiah may have been translated as well as Enoch : if we have lost the volumes which contained Enoch's prophecy and the story of Isaiah's translation, who is to blame but ourselves ? Should a person tell us that God's permission of such a loss, and his allowance of the textual corruptions in the Bible are contrary to his attributes, we may ask in return, why God has permitted a loathsome disease, contracted by vice, to descend to posterity, and afflict those innocent of the crime which occasioned it ? why he has not put a forcible stop to the errors of the Greek and Romish Churches ? why he has allowed an impostor to delude two continents by a wicked and false religion ? or why he has not checked idolatry altogether ? The advocate of revealed religion has his answer ready, for he will say, " These and all other evils, of whatever nature they may be, are

necessary parts of that grand scheme of Providence by which the present scene of existence is made a state of trial." Of that immense system of government we see but little, yet we see quite enough to convince us that the greatest uniformity of design pervades the whole, and that it proceeds from a Being who is great, wise and good beyond our utmost conception. If he has graciously given us his revealed word, let us not repine that he does not put it out of our power to abuse it, but has given it on precisely the same conditions as all his other bounties. Nor let us hastily suppose that the evil of a corrupted text is irremediable, or that it impairs the authority of Scripture. We see in the natural world that the effects of guilt in one age, may be counteracted by the virtues of another. So it is with the Bible. The marginal notes and the vowel system have done much towards restoring the text, and facilitating the interpretation of the Old Testament; and our gratitude is therefore due to the Great Synagogue of Ezra, the Tiberian Masorites, or whoever else were their authors. The labours of Mill and Griesbach have also been invaluable in correcting the text of the New Testament. These are indeed cheering and glorious monuments of the possibility of recovering the sacred book from its corruptions. The great men to whom we owe such obligations,

deserve all the immortality which earthly fame can bestow, but their final and surest reward is hereafter. We know that the Bible has been corrupted, but we also know that it has not been impossible to prevent or detect its errors, and that those which remain undetected can be of no great importance. It remains for us to take warning by the lessons which time teaches: though well aware that we do not possess the autograph of Moses or Matthew, we must be humbly thankful that no difficulties arising from this circumstance have as yet affected those leading doctrines upon which our salvation depends. Enough, and far more than enough, by the divine goodness, still remains, to claim our belief, to guide our faith, to be our rule of conduct through this life, and to prepare us for a better.

SECT. II.

On the Uses and Importance of the Hebrew Accents.

A RIGOROUS observation of the Hebrew accents is highly necessary in the interpretation of the Old Testament, for, next to the vowel points themselves, they are the most valuable means of acquiring an accurate knowledge of the language in which it is written. When persons first begin to learn Hebrew, they find the rules which regulate the vowel points so complicated and involved, as well as foreign to their former habits in the study of Greek and Latin, that their instructors are usually under the necessity of directing them not to attend to the accents. Thus begins the practice of neglecting them entirely, which is very naturally continued, for every system which contains a large nomenclature, presents an appearance of difficulty and abstruseness to the learner, but in this instance it is only imaginary. The Hebrew accents require no further labour, from one already acquainted with the grammar, than that of making himself familiar with their names. Apparent obstacles, however, produce the same effects as real ones, and it is to be lamented that many persons

have, in consequence of this cause, contracted a habit of overlooking these valuable appendages of grammar, who in other respects have made great advances in the study of the sacred language. Add to this, that some writers are occasionally found attributing to the accents very mysterious and indefinable powers, a practice which is much facilitated by the general ignorance which prevails respecting their real uses, and hence they are regarded as something incomprehensible and beyond the reach of ordinary readers.

The Hebrew accents are not confined to one object, but answer several distinct purposes, which will be explained below. They are divided into two companies, seventeen of them passing by the name of kings, and eight by the name of slaves. They have received these names because the latter are used in complete subservience to the former. A king, and one, two or three serviles preceding him, bind the words over which they occur so closely together, that they cannot be separated and joined with those before or after, so as to give the whole a different meaning from that which was in the author's contemplation. Two or three words are thus indissolubly linked together, and two or several of these collections of words are again united by the appearance of the great kings, Athnach (א), Rebia (ר), Zakeph-katon (ז), or Silluk

(,), these accents having powers somewhat analogous to our stops. There are many rules which regulate these accents: they may all be found in Elias Levita's work^a on the subject, but cannot be given in a publication which does not claim the character of a grammatical digest. Some of the kings may stand alone without a servile, others cannot; some of them occasionally act as serviles to themselves; and it is not unfrequent for one of the lesser kings to appear as a servile before one of the great regal accents. Some of the serviles also are limited to certain kings, and can serve no other. These peculiarities will suggest themselves to an attentive student in the course of his reading. If any person were to analyse a single verse of the Bible, with the view of giving a false sense to the words by connecting them together in a different manner from that which the accents prescribe, he would be immediately sensible of their utility. If they be adhered to, they limit the reader to one fixed and plain mode of interpretation, and allow him to indulge no eccentric flights of imagination at the expense of the sacred text. Besides this they answer no *grammatical* purpose whatever.

This use of the accents will be best illustrated

^a See his very useful book, טוב טעם.

by an example, particularly as it will admirably shew the manner in which the New Translator, who pretends to great erudition on this subject, has neglected them. The death of Abraham, see Gen. xxv. 8, is thus related, וַיָּגַע וַיָּמָת אַבְרָהָם, בְּשִׁיבָה טוֹבָה זָקֵן וְשָׁבַע וַיֵּאָסֵף אֶל-עַמּוּיוֹ. In properly subdividing this verse we must be careful never to stop the sense except at a king. Over the first word we find the slave Kadma (◌), under the second the slave Darga (◌), and then comes the king Tebhira (◌), as a pause, locking up the words so closely that they must be all translated together, thus, “Then Abraham gave up the ghost and died.” The next word has under it the servile Merca simplex (◌), and the ensuing one the king Tiphca (◌), so that these two words must be taken together, and rendered, “in good old age,”^b the first of these being a noun feminine, and the other a feminine adjective to agree with it. The sixth word is furnished with the slave Munach (◌), followed in the seventh by the great king Athnach, which closes the sense, and may be represented by a semi-colon. These two words are therefore rendered “an old man and satisfied,” i. e. with years or the enjoyments of life.^c The eighth

^b Literally “in good greyness.”
it, “an old man and full (of years).”

^c Or, as our version has

word contains the king Tiphca, in subservience to the great king Silluk, which attends the last word of every verse and is commonly the final close of a period : the verse therefore terminates thus, "and he was added to his people." The whole passage then is accurately translated in our Bible, "Then Abraham gave up the ghost, and died in a good old age, an old man, and full (of years) ; and was gathered to his people." The New Translator was displeased with so obvious an interpretation,^d and has rendered it, "So he expired, thus died Abraham, in old age, a prosperous elder, and satisfied, when he was gathered to his people ;" upon which a few remarks will be offered. Mr. Bellamy has here confounded the slave Kadma with the king Pashta, the form of the two accents being precisely the same, though he might have known, had he remembered the grammar, that the king Pashta always is *on the last letter of a*

^d He thinks that it is quite superfluous to be thrice told that the patriarch was old, for if he died "in good old age," he obviously must have been "an old man," and "full of years." Hence he concludes that our translation *must* be erroneous. It might have occurred to him that the first of these phrases, "good greyness," referred to the *haleness* of "Abraham's declining years," that the second, "an old man," is the only one which expressly mentions his *advanced age*, and that the third, "full of years," was used to imply that he died merely of *old age*, and not of any disease. There is no repetition here without an increase of meaning.

word,^e unless two of them appear together. In the next place he has separated the two words בְּשִׁיבָה טוֹבָה, stopping the sense with the first of these, which contains the slave Merca, and has joined the last of them with the ensuing word, translating טוֹבָה זָקֵן, “a prosperous elder,” in defiance, of grammar, accents and common sense. He has placed the king Tiphca in service of the slave Munach, thereby perverting the accents as much as an ignorant man possibly can pervert them. Nor is this all, for he has transferred the feminine adjective טוֹבָה from its proper feminine noun שִׁיבָה, and made it agree with זָקֵן, though he might have known, without the aid of the accents, that a feminine adjective could not have been applied to Abraham. Yet this, preposterous as the error is, he has actually done, and after having committed such an intolerable blunder, tells us how learned he is in *accentual readings*.

When the Rabbins speak of the great utility of the accents, they allude to the manner in which they bind the words together, and then rivet the several links in the manner above described, so as to compel the reader to understand them only in

^e הוא מקל קטן למעלה באות, Elias Levita thus describes it, האחרונה של תיבה באלכסון מימין לשמאל כזה, “This is a small line above the last letter of a word in a curve from the right hand to the left, thus ם.”

one particular manner. Without the restrictions which they impose it would be a comparatively easy thing to pervert any text in Scripture, whenever a writer had a motive for so doing. It is to this use of the accents that R. Solomon alludes in his comment on Ezek. i. 11, where the Hebrew text is, וּפְנֵיהֶם וּכְנֵפֵיהֶם פְּרֻזֹּת, which is translated in the King's Bible, "Thus were their faces : and their wings (were) stretched upwards." His words are, אֵלֶמְלֵא שְׂרָאִיתִי טַעַם זָקֵף גָּדוֹל נִקְוָה עַל וּפְנֵיהֶם לֹא הֵייתִי יוֹדֵעַ לַפְרֹשׁ אֶבֶל הַנִּיקּוּד לַמְדֵּנִי לַהֲבָדִילֵם זֶה מִזֶּה וְלַהֲעֲמִיד תִּיבַת "Had I not seen the accent Zakeph-gadol (זָקֵף) pointed over the word וּפְנֵיהֶם, I should have been ignorant how to interpret it; but the punctuation taught me to separate it from the context, and to make the word וּפְנֵיהֶם stand independently by itself, &c." Had not this accent appeared on the first word, the clause might have been rendered, "And their faces and their wings were stretched upwards." ^f

There is another purpose answered by the accents which is not in the least connected with grammar, and may serve to shew their remote antiquity, if it prove nothing else. They serve instead of musical notes and regulate the chanting,

^f Nor would this be a forced interpretation, as פְּנִים is either masculine or feminine; see Ezek. xxi. 16. where it is the latter.

which in all places of Jewish worship never deviates from the melody which they prescribe. Most of them derive their names from the manner in which they modulate the voice of the officiating Rabbi, one from elevating, another from depressing the voice, and so forth, each having a name appropriate to the change which it produces in the tone of the singers. No person can possibly hear the Law chanted in a Jewish synagogue without being convinced that such music, expressed by so unwieldy a notation, must have been invented in the earliest ages of musical science.

They have a third object, intimately connected with the first that has already been described. It has been seen that the great kings close the different links of words that are to be taken together. They consequently are stops in the sense, but none of them exactly correspond with those in our own language. One of them sometimes requires only a comma in an English translation, and on other occasions the same accent must be represented by a colon or even a period. The reason is obvious: the two purposes which they answer, namely that of grammatical stops and that of musical notes, must interfere with so exact an arrangement. Persons not intimately acquainted with them, may be led to suspect that the two uses for which they are employed must per-

petually clash with one another and produce confusion, but this is by no means the case. A great king may occur for the sole purpose of modulating the voice emphatically, and on such occasions frequently changes the vowels, but without rendering the passage in the least respect obscure from this circumstance.

Mr. Bellamy seems disposed to reduce every irregularity which occurs to some fixed and formal rule, which is evidently impossible in any grammatical system. Every language has some practice of punctuation peculiar to itself; and the person who, in translating from a Greek author, invariably adhered to his plan of punctuation, would frequently violate the rules which regulate it in our own language, and fail to transfuse the spirit of his original. Our author is determined to represent the same accent in Hebrew by the same stop in English, though, as there are seventeen Hebrew regal accents and but four English stops, the plan is not feasible without increasing the number of the latter. "I have paid particular attention to the punctuation," says Mr. Bellamy. "In the common version we frequently find it so neglected, that the first proposition is made to run into the second, and the second into the third; by which the true sense is not known. *I have therefore closely adhered to the Hebrew punc-*

tuation ; which will be found to add great light to numbers of passages so obscure, that, &c.”^g From all that can be gathered from his statement of this subject, and the odd manner in which he has disposed his commas, colons, &c. the above is understood to be his object. He also talks of the accents as distinguishing the *major* from the *minor* proposition, as if every verse in the Bible had been a syllogism, and after enlarging in a very unintelligible manner upon the capricious use of stops in our language, indulges himself in the following petulant language. “ Therefore those who may be disposed to condemn what they do not understand, will do well first, to acquaint themselves with the nature of propositions, and to point them out. They will then be qualified, and not till then, to form a right judgment. I have nothing to say to those, who may think proper to object, because the punctuation is not the same as in the vulgar version.” He has not told us whether he has any thing *to say to those who may think proper to object* to commas placed between the nominative case and the verb. He may be assured that many persons will make this a very serious objection, and will be so unreasonable as to think that their not *understanding* the practice is a reason why

^g See Mr. Bellamy’s Introduction, p. xi.

they *should* condemn it. This subject of course requires no discussion. The reader only needs a few specimens of this gentleman's punctuation to estimate the profundity of his *accentual readings*. He will no doubt observe a most perspicuous distinction between the *major and minor propositions* in the following passages. Gen. i. 4. "And GOD saw, that the light, was good." Gen. i. 8. "So the evening, and the morning, were the second day." Gen. i. 11. "The earth shall germinate,^h grass; the herb yielding seed; fruit-tree, yielding fruit after his kind; with its seed in it, upon the earth: and it was so." Gen. i. 27. "Then God created, the man in his image; in the image of GOD, he created him: male and female, he created them." Gen. ii. 5. "JEHOVAH GOD had not caused rain upon the earth; moreover, nor a man, to till the ground." Gen. ii. 10. "And a river went forth from Eden; to water the garden: which from thence divided; and became, four heads." Gen. viii. 6. "Now it was at the end of forty days, then Noah, opened, the window of the Ark, which he had made."ⁱ This is the consequence, it seems, of *accentual*

^h A neuter verb cannot have an accusative case after it. See English grammar.

ⁱ In this example Zakeph-katon and Munach are equally represented by comas.

readings, and of accurately distinguishing between *major and minor propositions*. Whatever we may think of our author's prudence in other respects, we certainly must applaud the policy of the determination expressed by him of not having *any thing to say to those who object* to this system.

After mentioning the purposes for which the Hebrew accents were invented, it is now necessary to state those which they do *not* answer, and to shew that the New Translator has given to them imaginary powers which they never had, and never can have. He has by their means introduced two new tenses into the Hebrew verbs; but on this subject he must speak for himself, for he cannot be comprehended through an interpreter. In his Introduction he says that "the rule for the pluperfect" (the newly invented tense) "does not appear to have been known either by Jews or Christians since the dispersion of the Jewish nation."^k By this he is understood to mean that some such rule existed, and was universally recognized before that period. He further says that "it is pointed out in the language, and only required industry to trace out its conformity in every part of Scripture," by which he is understood to imply that he has himself discovered such

^k See Mr. Bellamy's Introduction, p. xxxix.

a rule, the learned having been deprived of its assistance ever since the dispersion. Our author's proof of the existence of these tenses seems to be the following. The Hebrew language is the most expressive, comprehensive, and accurate in the whole world; others, less expressive, &c. have a pluperfect tense: therefore the Hebrew has one also. This is the only argument which he has produced, and from this it follows, not only that there is a preterpluperfect tense in Hebrew, but that he, Mr. Bellamy, can rescue it from its long obscurity, and give rules for its detection throughout the whole Bible. Persons unacquainted with the sacred language will perhaps be surprized to find that it is utterly destitute of a *present* tense also, and their wonder will probably be increased on being informed that this gentleman's sagacity has not yet rescued it from the oblivion in which it must, by parity of reason, have lain ever since the dispersion of the Jewish nation. The truth is, that the Hebrew has neither a present nor a preterpluperfect tense, under which deficiency, if it be one, it labours in common with the Arabic and its other cognate languages. The preterperfect of course frequently requires to be translated by the English preterpluperfect tense, but this necessity, which arises from the genius of the European languages, proves nothing, as modifications of

this nature are unavoidable in all versions from one language into another. The use of the English preterpluperfect is suggested by common sense and the context, nor have translators ever experienced a want of other guides than these to ascertain the propriety of its usage. Mr. Bellamy's rules will now be produced, after which a comparison of his practice with his theory will shew how far they are useful in the interpretation of the old Testament.

“The rule for the modification of the preter tense, which modification is called the preter pluperfect tense, depends on the accent פֿשֿט *pashta*, i. e. *to put off*, which is its meaning. That is, it is so called, because it *puts off* the time of the verb to a time more remote.”¹ “This first modification of the perfect tense, which carries the mind to a period beyond the common preter, is properly the first aorists of the Hebrew. The second occurs by a repetition of the accent פֿשֿט *pashta*, on the verb.”^m

On hearing that this accent (ֿ) has the strange power of transforming one tense into another, the reader would naturally expect that its appearance

¹ See Mr. Bellamy's Introduction, p. xxxix.

^m Ibid. p. xl. It is rather remarkable that our author should have spelled the name of this accent *Pashta* in Hebrew letters, twice, in different manners, and both of them wrong.

would be limited to the individual words on which this effect is produced. But, on the contrary, Pashta is found connected with all parts of speech. Not only the preterperfect of verbs, but futures, infinitives and participles are affected with it, and not only verbs, but nouns, pronouns, adverbs and prepositions. This circumstance might have begotten some doubt of its transmuting powers in our author's mind, but unhappily, like other system makers, he is not very sceptical when the truth of his favourite theories is concerned. Again, if Pashta convert the preterperfect into a preterpluperfect, it ought to do so uniformly; otherwise the rule, which contains no notice of any exceptions, cannot be true. The following are verbs upon which Pashta makes its appearance, and Mr. Bellamy's English, which is added, will shew that he has deserted his rule: Gen. iii. 22. הָיָה "was," Gen. iv. 18. יָלַד "begat," Gen. iv. 22. יָלְדָה "bare," Gen. vii. 11. נִבְקְעוּ "were broken," Gen. xiii. 12. יָשַׁב "dwelt," with a great number of others. Further, if Pashta appear not upon verbs, which nevertheless Mr. Bellamy is constrained to translate in the preterpluperfect tense, the rule which limits its use to this accent must again be false. This is the most important part of the enquiry, and, as usual, its result militates against our author's character for consistency. He has given

this power to many other accents as well as Pashta, and he is charged with having done this in the most irregular and capricious manner. As he has not informed us that Pashta produces its effect equally whether it appear on the verb immediately influenced by it, or on any other word in the same sentence, all such instances must be regarded as gross violations of his rule. The following is a list of verbs translated in the New Version as preterpluperfects without the accent which Mr. Bellamy represents as so necessary. The name of the accent which has effected this change is added for the reader's convenience.

Gen. xii. 4.	דִּבֶּר	"had spoken,"	} Mahpach.
Gen. xii. 7.	וַיֵּרָא	"had appeared,"	
Gen. xii. 14 & 15.	וַיֵּרְאוּ	"had seen,"	
Gen. xxxi. 25.	תָּקַע	"had pitched,"	
Gen. vi. xxii.	צִוָּה	"had commanded,"	} Mirca.
Gen. xxvi. 10.	וַיְבִיאתָ	"hadst brought,"	
Gen. xxxi. 34.	וַתִּשְׂמַם	"had put them,"	Tebhir.
Gen. xx. iv.	קָרַב	"had approached,"	} Tiphca.
Gen. xxxvi. 6.	רָבַשׁ	"had gotten,"	
Gen. ii. 9.	וַיַּצְמַח	"had brought forth,"	} Gera-
Gen. xxvi. 7.	וַיִּשְׁאַל	"had asked,"	
Gen. xxxiv. 7.	עָשָׂה	"had wrought,"	} Mu-
Gen. xxxi. 34.	לָקַחַהּ	"had taken,"	
Gen. xxvi. 18.	וַיִּסְתָּמוּם	"had stopped them,"	

Gen. vi. 12.	הִשְׁחִיתָ	"had caused the corruption,"	} <i>Darga.</i>
Gen. xii. 5.	רָכַשׁ	"had gathered,"	
Gen. xxxi. 19.	הָלַךְ	"had gone,"	} <i>Zakeph-katon.</i>
Gen. ii. 2.	עָשָׂה	"had appointed,"	
Gen. ii. 5.	הַמָּטִיר	"had caused rain,"	<i>Gerash.</i>
Gen. ii. 2.	עָשָׂה	"had made,"	<i>Silluk.</i>

Many verbs in the above list^a require to be rendered by our preterpluperfect tense, and accordingly are so in the English Translation: the present question, is not concerning the propriety of Mr. Bellamy's translation, but that of his rule. If eleven other accents, regal and servile indiscriminately, have the same power which he ascribes to Pashta alone, the rule which confines those powers to Pashta vanishes instantly. If, again, he be compelled in many instances to refuse those powers to Pashta, which according to his statement inseparably belong to it, *à fortiori* that rule vanishes.

All the observations made above on Mr. Bellamy's preterpluperfect tense, apply with equal force to his ultrapreterpluperfect, as we may call that

^a Some of these verbs have been taken from sentences in which not a single Pashta appears.

produced by two Pashtas. The following examples are instances in which he has neglected them in the same manner as he did the single accent, Gen. xvi. 4, וַיֵּרָא "when she saw," Gen. xxiv. 28, וַיָּרַץ "ran," Gen. xxxv. 29, וַיָּמָת "when he died."

Before quitting this subject it is proper to notice a mistatement of which this extraordinary critic has been guilty respecting the name of this accent. After mis-spelling the word, in order to identify it with the root פָּשַׁט, he says that it means "to put off," thereby leading his unsuspecting reader to believe that the etymology of the word refers the action of the verb over which the accent is found to some prior time, to the sense, in short, of his pluperfect. By reference to Levit. xvi. 23, the reader will find in what sense this verb means "to put off," where it is said, וּבָא אֶהֱרֵן אֶל-אֹהֶל מוֹעֵד וּפָשַׁט אֶת-בְּגָדֵי הַבָּיִת אֲשֶׁר לְבִשׁ בְּבָאוֹ אֶל-הַקֹּדֶשׁ כְּהִנִּיחַם שָׁם: "And Aaron shall come into the tabernacle of the congregation, and shall *put off* the linen garments, which he put on when he went into the holy (place,) and shall leave them there." Such a perversion of the meaning of a plain word shews a degree of ignorance on the part of the new translator, which would have been perfectly incredible had we not the evidence of our senses that he has really committed this lamentable error.

Had he been well acquainted either with Hebrew or English, he could not so far have betrayed himself. The real name of the accent is פְּשֹׁטָה, and it is not a Hebrew but a Chaldee word, in which latter language the verb פָּשַׁט means, “to extend,” or “to stretch out,” corresponding in signification to the Hebrew verb שָׁלַח. This name was given to the accent (ֿ) on account of its musical properties, because its effect is that of *prolonging* or *extending* the voice of the chanter, forcing him to dwell upon the last syllable of a word, or, to use Buxtorf’s own words, “quia extensâ et protractâ et æquabili voce canitur.”

Mr. Bellamy writes in his Introduction as if the first idea of a Hebrew preterite with the pluperfect force had arisen with himself, at least as if he was the first since the dispersion who has noticed it. All European languages have a preterpluperfect tense, and this did not escape the notice of Elias Levita, who has given instances of Hebrew verbs in the preterite tense, which have powers resembling those of our modern tenses, the preterimperfect and the preterpluperfect. His notions on this head have ever since remained as he left them, not having been thought of sufficient importance to be incorporated in the common books of grammar. He has given no rule upon the subject, for he thought none necessary. This

passage is an extract. הנה ידוע תדע כי בלשונות הגוים שלשה מיני עבר והם עבר נשלם . ועבר בלתי נשלם . ועבר שכבר נשלם . אכן בלשון הקדש . יבאו שלשתם באופן אחד ולפי הענין יבאֵר כל אחד ואחד באחד משלש האפנים האלו והנני אתן לך דמיון ממלת פֶּקַד הנמצא במקרא על שלשה הפנים . פֶּקַד עֹנֶד בַּת אֶדוֹם (איכה ד' כג') הוא עבר נשלם (בלשון אשכנז ער האט געדאכט) וַיְהִיָּה פֶּקַד אֶת שָׂרָה (בראשית כא') הוא עבר בלתי נשלם שהרי הוא כמו היה פֹּקֵד (בלשון אשכנז ער דאכטע) אבל לפי פירוש רש"י זל"ה הוא עבר שכבר נשלם ע"י שם . כי פֶּקַד "אֶת עַמּוֹ (רות א' ו') הוא עבר שכבר נשלם שהרי הוא כמו כבר The following is a free translation of the above: "You must know that in heathen tongues there are three kinds of preterite, and they are "the preterperfect," "the preterimperfect," and "the preterpluperfect." Thus it is in the sacred language, they enter threefold under one form, and that this matter may correspond exactly point by point with those three forms, I will adduce an example of the word פֶּקַד found in the text in these three aspects, פֶּקַד עֹנֶד בַּת אֶדוֹם "he hath visited thine iniquity, daughter of Edom," Lam. iv. 22, this is the preterperfect, (in German, "er hat gedacht".) וַיְהִיָּה פֶּקַד אֶת שָׂרָה ("and the Lord visited Sarah." Gen. xxi. 1, this is the preterimperfect, as it resembles הָיָה פֹּקֵד "he was visiting,"

(in German, “er dachte”), but according to the comment of R. Sol. Jarchi of blessed memory, it is the preterpluperfect, *vide in loc.* פִּי פָקַד יְיָ אֶת עַמּוֹ
 “That the LORD *had visited* his people,” Ruth i. 6, This is the preterpluperfect, as it resembles פָּבַר פָּקַד
 “he before visited,” (in German, “er hatte gedacht.”)° All this is very plain and intelligible, but it contains no mention of Mr. Bellamy’s *accen-tual reading*. It also shews that this writer has no claim to originality so far as the modified powers of the Hebrew preterperfect are concerned, as they were familiar to a Jewish grammarian who died A. D. 1542. It has been proved that the same author’s rule for detecting the pluperfect tense by means of the accents, is so vague that he repeatedly violates it himself in translating the first book of the Old Testament. He was probably first induced to entertain this theory by misunderstanding what the Rabbins frequently say respecting the accents. They believe that certain mystical meanings attached to them are now lost, and it is the loss of these Cabalistical interpretations, not of any grammatical knowledge, which calls forth their complaints against the ravages of time.

In concluding this subject, a few other cases

° See Elias Levita’s Hebrew grammar, entitled ספר דקדוק
 or בחור printed at Berlin.

where Mr. Bellamy has exercised his ingenuity in attributing extravagant powers to the accents, will be mentioned, by which it will appear that this gentleman has not a sufficient acquaintance with them even to distinguish them from each other.

Gen. vi. 2, וִירְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם
 "That the Sons of God saw the daughters of men."
King's Bible. When the children of the God, admired the daughters of men." *New Version.* On this passage, and his own strange translation of it, our author writes the following note. "The word אֱלֹהִים *Elohyim*, always means God, or an idol worshipped as God. I will shew the distinction. When the word אֱלֹהִים *Elohyim*, means God, it is connected with such operations as can only be applicable to him. But when it is applied to an idol, the word, or the word qualified by it, has a minor, as in this case; וִירְאוּ *va yiraou*, and they saw, has the minor *Itib*, the minor of *Katon*. See also ch. xxx. 8; Jon. iii. 3." We may gather from the above that the meaning of the word אֱלֹהִים does not depend on the Lexicon, as hitherto believed, but on certain accents, of which Mr. Bellamy is the sole interpreter. There is no accent whatever of the name *Katon*, (by which word the New Translator possibly means to designate *Zakeph-katon*,) and that found under וִירְאוּ is not *Jethib* (*Itib*, as he is

pleased to call it,) but Mahpach. These two accents, viz. Jethib and Mahpach, have precisely the same form, but are to be distinguished by the following peculiarities. The former is a king, and usually has no servile attached to it; the latter is a servile attendant upon Pashta. Jethib, except in the case of monosyllables, is always placed in the *beginning* of a word,^p Mahpach invariably belongs to the last syllable.

Gen. xi. 31. וַיִּקַּח תֵּרַח אֶת-אַבְרָם בְּנוֹ. “And Terah took Abram his son.” *King’s Bible*. “Now Terah had taken Abram his son.” *New Version*. Here the accent Kadma, which is placed over the word וַיִּקַּח, has been mistaken by Mr. Bellamy for Pashta, and he has not only converted the verb into a pluperfect in consequence of this error, but has charged the English Translators in his note with *not noticing the pluperfect*, and then *informs the public that it is indispensably necessary to attend to it in order to obtain a right understanding of the circumstances and things recorded*.

Gen. xxxii. 24. וַיִּקְחוּם. “And he took them.” *King’s Bible*. “When he had taken them.” *New Version*. This mistake is similar to the former,

^p “Initio vocis ante vocalem ponitur.” Buxt. Thes. Gram. cap. 5.

and accompanied by a similar observation in the note.

Errors of this description would not have been noticed but for the dogmatism with which they are ushered into the world by their author; and might have been venial in a person of moderate pretensions, who did not claim an exclusive monopoly of erudition on the subject of the Hebrew accents. When we find an ignorant pretender to criticism confounding Kadma with Pashta, and Jethib with Mahpach, and accusing the English translators of ignorance because they *have not noticed* a vague and wild theory which is the produce of his own imagination, we can be little inclined to spare his errors, of whatever character or importance they may be. This gentleman, when he ventured to publish such crude and undigested inventions, seems to have made most extravagant calculations of the general neglect shewn in this country to Hebrew literature, which we will venture to hope have not been well founded.

SECT. III.

On the Power of the Conversive Conjunction.

THE two following rules have always been laid down by Hebrew grammarians, for the purpose of ascertaining and limiting the powers of the conjunction in that language when prefixed to verbs.

I. When Vaw, affected with Pathach and followed by Dagesh, (which latter must be compensated for, should the next letter be incapable of receiving it,) is united to a future tense, it has the power of converting it into a preterite, as, Dan. i. 1, וַיִּצֹר עָלֶיהָ, “And he besieged it.”

II. When Vaw, affected with Sheva, is prefixed to a preterite tense, it has the power of converting it into a future, as, Josh. vi. 5, וַנִּפֹּלָה תוֹמַת הָעִיר תִּהְיֶה, “And the Wall of the city shall fall down flat.”

Mr. Bellamy has discarded both these rules in a very summary manner. The investigation of this subject, he informs us,^a “has led me to trace the philosophy of language; and in this primeval

^a See Mr. Bellamy's Introduction, p. xxxvi.

language, there is a *science*, a hypothesis, which I have not found explained by any writer, Jew or Christian, since the time of Christ." "Some grammarians," continues this writer, "who were not able to assign a better reason, have said, that when the *vau*, written with the vowel *Pathach*,^b is prefixed to a verb written in the future form; that it converts it to the preter tense, or past time: this explains nothing. Besides, I shall prove that the *vau*, has nothing to do with converting one tense to another: it is absurd to suppose any thing of the kind; and no one critically acquainted with the language will attempt to assert it, as it is only supposition, and supposition proves nothing. I shall now proceed to develop the system which appears to be regular throughout the Scriptures." This augurs ill for the perspicuity of the two new rules by which the old ones are to be superceded, and accordingly Mr. Bellamy thus *develops*, and endues his *science* or *hypothesis* with words.

I. "When a verb at the beginning of a subject is written in the preter tense, and connected with verbs following which describe an action taking place after the action described by the first

^b The Dagesh forte which, according to the grammars must follow *Pathach*, in order to convert the future into a preterite, is not noticed by our author: He has misrepresented the very rule which he attempts to controvert.

verb ; such following verbs are written in the *future* form, because the actions described by them are *future* to the action described by the first verb at the beginning of the subject. And they are translated in the *preter*, because the ׀ *vau* connects the preter tense of the first verb, which is connected with the same order, meaning and application, as is signified by the first verb."

II. " When a verb written in the *future tense* at the head of a subject precedes a verb in the *preter tense*, which has the ׀ *vau*, prefixed with the vowel Sheva, then the future time of the first verb is connected by the ׀ *vau*, and carried to the following verb in the same proposition, though written in the preter form ; because it describes an action which takes place future to the verb at the beginning of the subject."

Supposing these rules, which, though they are not English, are fair specimens of our author's usual style of composition, to have any definite meaning, it can amount to nothing less than a free permission to make futures preterites, and preterites futures, at the good pleasure of him who made the rules. For who is to judge where a subject begins or ends? No person but Mr. Bellamy, who has shewn on his first essay what an arbitrary power he has given to himself. In the first chapter of Genesis there are more than

fifty future tenses, which the New Translator has rendered in the preterite tense, because, as he says, the same subject is continued throughout the whole chapter, and the preterite **פָּרַח** occurs in the first verse. What this *philosopher of language* understands by *one subject*, it is impossible to divine: others have thought that a greater number of subjects are contained in that chapter than so small a space could have been expected to contain. The reader will observe that all these fifty futures, having ׀ followed by Dagesh attached to them, are comprehended under the first rule of the old grammars, and regularly converted into preterites without the assistance of any previous verb. It is however necessary to examine the import of the two new rules somewhat closer, for, after ascertaining the restrictions which they contain, as well as the language in which they are imbedded will allow us, there will be no great difficulty in determining whether they agree with the practice of their inventor. After repeated perusals, it seems that the following positions are undoubtedly contained in the two new rules; first, “every preterite, which begins a subject, *must* convert all the subsequent futures in that subject, which have ׀ prefixed, into preterites, and no future *can* be translated as a preterite, unless it be preceded in the same subject by a natural

preterite ;” and next, “ every future tense which begins a subject *must* convert all the subsequent preterites into futures, provided † be attached to them, and this is the only condition under which this change *can* take place.” Now the high tone which this gentleman assumes when he rejects the conversive conjunctions, in saying, that *they cannot convert tenses*, that *no person critically acquainted with the language will attempt to defend such doctrine*, that *it is absurd to suppose any thing of the kind*, with other similar expressions, ought to bind him to the strict observance of his new rules. But it unfortunately happens that it is impossible in many cases to adhere to them, as we often find that not only *subjects*, but *chapters*, and even *books* of the Old Testament begin with future verbs converted by the first rule of the old grammars into preterite tenses. Our author’s rule certainly forbids him to translate such verbs in the past time, for being the very *first* words of the subject, no natural preterite, as the new rule peremptorily requires, *can* occur before them. To avoid all questionable instances, (for it is hopeless to enquire what he means by the beginning or end of a subject,) a few instances will be noticed where the converted future is the first word in a book, and where the mere absurdity of translating them according to his rules will

sufficiently expose their weakness. The book of Leviticus begins with the word וִיִּקְרָא, "And the LORD *called* unto Moses," (*King's Bible*), which ought, according to the new rule, to be translated, "And the LORD *will call* unto Moses." The first word of the book of Numbers is וִיִּדְבֹר, "And the LORD *spake* unto Moses," (*King's Bible*), which the new rule requires to be rendered, "And the LORD *will speak* unto Moses." Ruth begins with וַיְהִי, "Now it *came to pass* in the days when the judges ruled," (*King's Bible*), which, by Mr. Bellamy's rule, ought to be, "Now it *will come to pass*, &c." Esther begins in the same manner, "Now it *came to pass* in the days of Ahasuerus," (*King's Bible*), which the New Translator's *science* or *hypothesis* will make, "Now it *will come to pass*, &c." In the same manner, if the reader will refer to the first verses of the first and second Books of Samuel, second of Kings, and Jonah, as he finds them in the English translation, he will see that the first verbs which occur in these books, like the above, are rendered in the preterite tense. In the Hebrew they are all converted futures. He requires not to be told that these verbs, and those above, *begin the subjects* of those books, or that the new rules do not apply to them. If he take the trouble of converting all those English preterites into futures, he will have the translation such as

Mr. Bellamy's rules would make it, complete nonsense, for in all these cases the rules which the New Translator has laid down admit no choice or alternative. When his work advances, if indeed he ever proceed so far, the public will find whether he has the hardihood to countenance his rules by his practice, or is compelled to forsake the science, by which he proceeded *to develop the system which appeared to be regular throughout the Scriptures*. If he adhere to his new regulations, he must translate the first verse of the prophet Ezekiel in the following marvellous manner. "Now it *shall come to pass* in the thirtieth year, in the fourth (month), in the fifth day of the month, as I (was?) among the captives by the river of Chebar, (that) the heavens *had been opened*,^c and I saw visions of God."

Having anticipated the future effects of Mr. Bellamy's rules, we shall now observe how he has conformed his translation to them in the book of Genesis. He has informed us that the preterite **בָּרָא**, at the head of the first chapter transforms all the futures, which have ׀ attached to them, into

^c The Hebrew being **נִפְתָּחוּ**, the preterite Niphal, with the accent Pashta, I have taken the liberty to render it as *the pluperfect or remote preter*, in conformity with Mr. Bellamy's rule. See last Section.

preterites. But it is to be asked, when we come to the fourteenth and fifteenth verses, by what agency the word וַיְהִי , in both these places, is converted into a *future*? This word is the third pers. plur. pret. converted by the rule of the old grammar into a future, without the least reference to any preceding verb. Mr. Bellamy cannot suppose that וַיְהִי , the future of the same verb, has wrought this alteration because he has made it an imperative,^d

^d Mr. Bellamy's version pretends to be "a *literal* translation," (see his Introduction, p. x.) which justifies us in expecting that every verb should there be rendered in precisely the same tense and number, as in the Hebrew. That this was our author's purpose is evident from the manner in which he has translated the words of the Deity in the first chapter. Our version, which proposed to give the exact *sense* of the original without always giving the *literal* English of the Hebrew, has translated the future tense in those passages as imperatives, and no doubt they were meant as such. Instead of, "The waters under the heaven *shall be gathered* together," "The earth *shall bring forth* grass," "The waters *shall bring forth*, &c." our Bible has it, "*Let* the waters, &c." "*Let* the earth bring forth, &c." "*Let* the waters bring forth, &c." Mr. Bellamy has taken exception at this practice, as too free, and finds fault with our translators for inserting the accusative case "them," (which is not in the Hebrew in the fourteenth verse) "*Let them* be for signs." He accordingly translates the above passages most scrupulously in the future tense, but wherever the word וַיְהִי occurs, he makes it an *imperative*, and therefore must have been ignorant that it is the *future* tense, for there is as much reason for rendering this word in the future as any of the other verbs employed in the divine commands. Mr. Bellamy translates the above passages, "The waters *shall* continue

translating the passage, “Now God said, *Be there* lights in the expanse of heaven, &c.” and yet he has rendered יִהְיֶה as a future in both the above verses, translating it “they shall endure.” Can the preterite אָרָא in the beginning of the subject have wrought this transformation? Has it equally the power of changing preterites into futures, as of converting futures into preterites? Or is this metamorphosis to be attributed to some of the fifty converted futures? Or has some *new subjects* parenthetically intervened? It is hopeless to enter upon such speculations as these. The only solution of the enigma is to suppose that our author forsook his rules whenever he found it inconvenient to adhere to them, which was found in the last section to be his uniform practice. The next case which will be noticed, is that in Gen. ix. 26, where we find him converting וַיֹּאמֶר into a preterite, owing, it is presumed, to some former preterite, for which it would be vain to seek, as no person but the New Translator seems qualified to decide where the subject began. The same subject,

tinue under the heaven,” “The earth *shall* germinate, grass,” “The waters *shall* bring forth, &c.” but instead of “There *shall* be light,” “There *shall* be an expanse,” “There *shall* be lights,” this gentleman’s *literal translation from the original Hebrew* has it, “*Be* light,” “*Be* there an expanse,” “*Be* there lights,” as if there had been a third pers. sing. imper. of the verb יָרָא, which does not exist in any verb whatever of the Hebrew language.

however, is continued. In the next verse, the future tense **יִפֹּת**, not being comprehended in his rule, remains a future, being translated by him, "shall persuade," by **וַיִּשְׁכַּן**, which is comprehended in it, remains also unconverted, for Mr. Bellamy translates it, "shall dwell." Another instance of a similar nature is found in Gen. xxiv. 1, where, in consequence of the preterite **בִּרְךָ**, as it should seem, the New Translator has rendered the future verb **וַיֹּאמֶר** in the preterite tense. Now the same subject unquestionably goes on, and in the next verse we find another future with Vaw, viz. **וַיֹּאשְׁבִי עָרָה**, which ought in a similar manner to have been transformed into a preterite, whereas, contrary to all the luminous matter which he has indited on this subject, we find the New Translator rendering it, "for I *will* swear thee." It is to be observed that neither this word nor the former, **וַיִּשְׁכַּן**, are in the least affected by the rule of the old grammar, as the Vaw, being connected with Sheva, is Vaw copulative, and not Vaw conversive. The last instance which will be submitted to the reader is one in Gen. xlv. 28. In that place our author has converted **וַיֵּצֵא** into a preterite, "went forth," probably because the natural preterite **יֵרָעָתָם** appeared in the former verse. He has done the same with **וַיֹּאמֶר**, translating this future tense "and I said," after which

occurs the natural preterite רָאִיתִי "I saw him."

We have here seen the new rule converting two futures into preterites, and the only intervening verb in either of these tenses is a natural preterite. Yet, notwithstanding this, we find the last of three preterites in verse 29, viz. וְהוֹרְדָתֶם, converted in the New Version into a future, "ye will cause to descend," though the rule of the translator peremptorily requires a *natural future* to precede it before this can be justifiable.

The instances in which he has been compelled to leave his principles are very numerous. Those, which have been selected above, are mere specimens of a practice perfectly habitual to him, of forsaking his own rules whenever they become inconvenient. If the inventor of such regulations find them impracticable, surely it is unreasonable that others should be expected to receive them on his sole authority. His unlearned and unscientific treatment of a subject like this, which involves not the least difficulty, forms a most repulsive contrast with the inflated arrogance of his language, whenever he has occasion to mention any of the great scholars of former days, for most of whom he affects to entertain a sovereign contempt.

He has not brought forwards a single instance when the first of the old rules fails, and those which he has adduced to impugn the second have

nothing to do with the subject. Some of these are actually converted into futures, and purposely used (see Sect. IV. of this Chapter) instead of preterites. Others are cases when the Vaw is merely copulative, and has no converting power whatever. For, Sheva being the vowel which naturally belongs to ׀ when it is only copulative, there are many instances which, if insulated and not read with the context, have very much the appearance of converted preterites, though in reality they are only natural preterites with a common conjunction. These are generally found in the course and full current of narration: they are not unfrequent and do not produce any difficulty; see Job, chap. i. There exists no necessity for a rule to point out when ׀ with Sheva is not conversive, for the context will always inform the reader, when the conjunction is simply so used, and when it has a converting power. Buxtorf however has given one, which is taken from Elias Levita. These exceptions are always so closely linked with some other preterite that no confusion can arise; as for instance,^e in Isai. xli. 4. מִי פָעַל וַעֲשָׂה, “Who hath wrought and done (it).” *King’s Bible.*

^e See Buxtorf’s Thes. Gram.

Mr. Bellamy's list of exceptions is therefore of no use to his argument, or rather to his assertion, for he has not used any argument. His own practice, the rules of grammar, and the habitual usage of all learned men militate against his rules. They have vanished as soon as an examination into their merits was instituted. Before quitting the subject of the conversive conjunction, the curious reader is requested to consult Granville Sharpe's "Letter to a Friend on Hebrew Syntax." That ingenious gentleman, studying the sacred language without vowel points, and therefore deriving no assistance from the conversive Vaw, has there given several elegant though rather tedious rules on the subject of converted tenses, to make up for the loss of these useful particles, which, by the Masoretic contrivance of giving them different vowels according to circumstances, point out without any trouble to the learner, which tenses are to be understood as converted and which not. There our author's *new* rules may be found. They are of course in far better condition, both as to sense and language, than we have seen them in the hands of their *present* master, and so limited as to render them capable of application. The New Translator's boasted discovery of "a *science*, a hypothesis, which he

has not found in any writer," originated then in the publication of an antipunctist. Surely the scorn which he expresses towards authors of this description must be rather unreasonable, if we consider that to one of these writers he has laid himself under such great obligations.

SECT. IV.

On the Reciprocity of the Preterite and Future Tenses in Hebrew.

WE have seen that, by means of the converse conjunction, future tenses are converted into preterites, and also preterites into futures. It frequently happens that this reciprocation takes place without such instrumentality. This is chiefly observable in sacred odes and prophetic compositions: when found in the course of narrative, the use of these tenses for one another is a great peculiarity, nor have commentators failed to discover, or fancy that they can discover, very abstruse meanings in the verbs so employed. The fact of this reciprocity taking place ought first to be proved, because the New Translator has called that fact in question. If a considerable number of texts be adduced when the future tense has been invariably understood in the past time, and it is totally impossible to render it in any other manner, it will be thereby proved that the use of futures for preterites is agreeable to the genius of the Hebrew language. If, again, a list be produced of preterites which can only be translated by

English futures, this is apprehended to be a demonstration of the second fact, viz. that it is the nature of the Hebrew language to use preterites instead of futures. It is not here purposed to enter at large into any discussion of the reasons why such reciprocity of the tenses is employed in narrative composition. The curious reader who wishes to investigate this subject, will see more by consulting the comments of R. Solomon, Abarbanel, Aben Ezra, &c. on the passages where such peculiarities are found, and will there be furnished with very satisfactory explanations. We are only concerned in proving that the preterite tense is used for the future, and vice versâ: the following is a list of a few verbs which, though really futures, are used as præterites, and so translated in the King's Bible.

טָרַם יְהִי בָאָרֶץ “before it *was* in the earth.”
Gen. ii. 5.

טָרַם יִצְמַח “before it *grew*.”
וַעַד יַעֲלֶה “but there *went* up a mist.”
Gen. ii. 6.

וּמִשָּׁם יִפָּרֵד וְהָיָה “from thence it *was parted*,
and became.” Gen. ii. 10.

וּכְאֲשֶׁר יַעֲנֶה אֹתוֹ כֵּן “But the more they *afflicted*
יִרְבֶּה וְכֵן יִפְרֹץ them the more they *multiplied* and *grew*.” Exod.
i. 12.

עַל־פִּי יְהוָה יִחַנּוּ וְעַל־פִּי יְהוָה יִסְעוּ “According to the commandment of the LORD they *abode* in their tents, and according to the commandment of the LORD they *journeyed*.” Num. ix. 20.

אֲזַי יִבְרֵל מֹשֶׁה “Then Moses *severed*.” Deut. iv. 41.

אֲזַי יְדַבֵּר יְהוֹשֻׁעַ לַיהוָה “Then *spake* Joshua to the LORD.” Josh. x. 12.

אֲזַי יִבְנֶה שְׁלֹמֹה “Then Solomon *built*.” 1 Kings xi. 7.

בָּכָה יַעֲשֶׂה אִיּוֹב “thus *did* Job continually.” Job i. 5.

תִּבְעַר־אֵשׁ “the fire *kindled*.” Psal. xxxix. 4.

יַעֲשׂוּ־עֵגֹל בְּחֹרֵב “they *made* a calf in Horeb.” Psal. cvi. 19.

All these examples, with many more, have exercised the ingenuity of the Rabbins, not in proving that the verbs thus employed have the force of futures, and are not to be understood in the past time, for that is impossible, but in finding some reason peculiar to each place when the future is thus found, why that tense was used in preference to the preterite, and in shewing that some particular force is to be attached to it. Nothing more can be said of this reciprocal use of the two tenses,

except that such is the genius of the language, and no surprize excited by the fact, however remarkable it may be, authorizes any person in the present day to remove such idiomatic peculiarities. Mr. Bellamy's equanimity is very much disturbed at finding any deviation from what he calls a general rule, and on all such occasions begins to prune both grammar and lexicon till they agree with his own preconceived notions. Accordingly he roundly asserts that all such verbs as those above quoted are to be rendered as futures, and not as preterites, though it is a manifest impossibility to translate them in this manner. He has noticed none of the above examples except the three first, and has written at some length to shew that they *can* be translated as futures. He says that "it makes no difference in the sense whether these three verbs be translated in the preter or in the future time: as the sense is the same, whether we say *before it was*,—*before it grew*,—and *a mist ascended*—or, *before it should be*,—*before it should grow*,—or, *till a mist should ascend*. I have retained the present version, as I do in all cases where nothing is gained by deviating from it; these three verbs, translated in the preter time, being more familiar according to the customary usage of the English language."^a Now Mr. Bellamy's *English futures*,

^a See Mr. Bellamy's Introduction, p. xxvi.

should be, should grow, and should ascend, are mere subjunctive preterites; they do not give the meaning of the original, and are as far removed from futures as the indicative preterites in the authorized version. He has translated them as if they had been natural preterites, obviously because it was not possible to translate them as any thing else, after having employed two pages to shew that they ought to be understood as futures. Yet notwithstanding his own practise which thus overthrows his own proposition, he writes of those who defend the reciprocal tenses in the following dogmatical manner.

“ It is also said by these pretenders to grammatical knowledge, that verbs in the simple preter form, are to be frequently translated in the future time. If this doctrine were true, it would certainly make the Hebrew, which is the most certain, the most uncertain language in the world. And we are told by these writers, that this constitutes one of the greatest beauties in the language. These assertions may be substituted as an apology for ignorance; but certainly no rational man can see any beauty in what is so preposterously incongruous; so inconsistent with the philology of all languages, and so opposed to the obvious meaning of the sacred writer, as I shall shew in what follows:” He then proceeds to term the advocates for the doctrine which he

thus describes, pseudo critics, objectors who did not understand the subject, and were not critically acquainted with the language.

The following are a few examples of preterite tenses used as futures in the Bible, which cannot be translated in any other manner.

- | | |
|------------------------------------|---|
| דָּרָךְ כּוֹכֵב מִיַּעֲקֹב | “There <i>shall</i> come a Star out of Jacob.”
Numb. xxiv. 17. |
| לִקְחָתִי בְּחֹזֶקָה | “I <i>will</i> take it by force.”
1 Sam. ii. 16. |
| קִטְנִי עָבָה מִמָּתְנֵי אָבִי | “My little (finger) <i>shall</i> be thicker than my father’s loins.” 1 Kings xii. 10. |
| וַחֲיַת הַשָּׂדֶה הַשְּׁלָמָה לָךְ | “And the beasts of the field <i>shall</i> be at peace with thee.” Job v. 23. |
| אֶרֶץ-שָׂב הָרְגִיעָה לִילִית | “The screech owl also <i>shall</i> rest there.” Isai. xxxiv. 14. |
| שֶׁמֶשׁ וְיָרֵחַ קָדְרוּ | “The sun and the moon <i>shall</i> be darkened.” Joel iii. 15. |

The use of the preterite for the future is very uncommon in the historical books of scripture, much more so than the converse. In prophetic and poetical compositions both these practices are frequent, particularly in those writings which

partake of both characters. When the inspired writer commemorates some signal act of deliverance wrought by God for his people, he sometimes describes it in the future time. The Rabbins usually understand these future verbs as referring to similar mercies which he will shew to his church afterwards, and regard them as an earnest of the same favour for the future. In predicting a *future* event, he often uses the past time, which the same commentators explain by saying that both the past and the future being equally present to the divine mind, that which he promises to perform is as much accomplished as any former event, and that on this account the preterite and future tenses are used indiscriminately. The Song of Moses, Exod. xv, will serve for exemplification of the fact that in poetical and prophetic compositions these two tenses are used for one another, and that song will answer the purpose more effectually as it contains one of the few instances which Mr. Bellamy has been pleased to notice. We there find that Moses, speaking of a *past* event, viz. the overthrow of the Egyptians in the Red Sea, employs the *future* as well as the preterite tense: this is poetical language. When he foretells a *future* event, viz. the prosperous settlement of the Israelites in Canaan, he uses the *preterite* as well as the future tense: this is prophetic language. Thus, in the

fifth verse, תְּהַמֵּת יְבִסֵּמוּ “The depths *will cover* them,” and again, in the seventh, וַיִּבְרַב גְּאוֹנָהּ תְּהַרֵּם ; קִמִּיָּה תִשְׁלַח חֲרֹנָהּ וְאִכְלָמוּ בָקָשׁ : “And in the greatness of thine excellency thou *wilt overthrow* those rising up against thee ; thou *wilt send forth* thy wrath (which) *shall consume* them as stubble.” Both these passages are very properly rendered by the preterite tense in the King’s Bible, and they were doubtless intended to be so understood, “The depths *have covered* them,” and “in the greatness of thine excellency thou *hast overthrown* them that rose up against thee : thou *sentest forth* thy wrath (which) *consumed* them as stubble.” In these two verses the event described is *past*, but the verbs employed in describing it are future. In the thirteenth and fourteenth verses Moses prophesies the occupation of Jerusalem by the Israelites and the consternation of their enemies in the following words :

נְחִיָּה	
גְּאֻלָּתָּהּ נִהְלֵת	בְּחֶסֶדְךָ עַם-נֹו
שְׁמִעֲךָ	בְּעֶזְרְךָ אֶל-נִוְהָ קִדְשֶׁךָ : שְׁמִעֲךָ
חֵיל אֲחִי	עַמִּים יִרְגָּזוּן
	יִשְׁבִּי פְלִשְׁתִּי :

“Thou in thy mercy *hast led forth* the people (which) thou *hast redeemed* : thou *hast guided* (them) in thy strength to thy holy habitation. The

people *have heard*, (and) shall be afraid: sorrow *hath taken hold* on the inhabitants of Palestina.” Now in this extract the Hebrew contains five preterites and but one future. Four of the former and the latter refer to a distant event, and therefore must be understood in the future. Our Translators have rendered all the verbs in the 14th verse by the future tense, obviously because a natural future intervenes between two preterites, and they all refer to the same period, “The people *shall hear* (and) be afraid: sorrow *shall take hold* on the inhabitants of Palestina.” Yet in the preceding verse they have preserved the preterites, which certainly do not suit the English language so well as futures would have done, nor could there have been any more impropriety in translating these verbs as such, than there was in rendering the previous futures in the fifth and seventh verses as preterites. It is not intended in the slightest manner to censure our translators for the manner in which they have translated this magnificent ode, for they have adopted as many futures as must effectually point out the prophetic passages to the most unlearned reader. It is merely suggested that it would have been more uniform and more pleasing to English ears had they been always used when a future event is foretold. Precisely in the same manner they might have advantageously used

the future tense in many other prophecies where they have retained the textual preterites. The greater part of the 53d chapter of Isaiah, for instance, is in the past time, and is so rendered in our translation, but it would be much more generally understood by the lower orders, had such verbs been translated in the future, for no person can doubt that they have all the force of futures. The verses would then have been as follows, "Who will believe our report?" "Surely he shall bear our griefs, &c." "He will be oppressed and afflicted, yet will he not open his mouth." "He shall be cut off from the land of the living, for the transgression of my people shall he be stricken." "He shall make his grave with the wicked, &c." One remarkable circumstance may be noticed in this chapter, though it is equally observable in many other places. In the second and ninth verses we find two future tenses which seem industriously converted into preterites, as if there had been some urgent necessity for that tense to be employed. These are *וַיֵּלֶם* "he hath grown up," and *וַיַּעַשׂ* "he hath made," and it is very singular that the first of these is rendered in the King's Bible, "he *shall* grow up," being almost the only verb in the first nine verses which is translated as a future, while the latter, which precisely resembles it, is rendered in the past time, "and he *made* his

grave with the wicked, and with the rich in his death." In Coverdale's Bible they are almost all futures, so that our translators made the alteration from a scrupulous fear of forsaking the original; though at the same time they left a few verbs in the future to shew the prophetic nature of the whole chapter. Some of these textual preterites are translated in the future tense by the Septuagint interpreters and the Vulgate, but they agree neither with one another, nor with the King's Bible.

In the beginning of the chapter from which the above extracts have been taken are found the words *אָז זָיַג מֹשֶׁה*, "Then sang Moses." Mr. Bellamy's mode of explaining away this example of the future verb used for the preterite is an instance of the absurd lengths to which persons will go in support of their favourite theories. That gentleman's lucubrations are far too tedious to be here transcribed, and therefore the reader is requested to consult the English Bible, by doing which he will be enabled to comprehend the artful manner in which the New Translator has contrived to retain the future force of the verb *זָיַג*. In the twenty sixth verse of the fourteenth chapter occurs a command of God to Moses, "Stretch out thine hand &c.;" in the remaining five verses of that chapter the narrative is resumed, containing an account of the destruction of the Egyptians in

the Red Sea. These five verses, according to Mr. Bellamy, are parenthetical, after which the words of God again follow in order, and are connected with the twenty-sixth verse of the former chapter, as if those five verses had never intervened. According to this exposition, we are told of a command to sing, we have the express injunction "Moses shall sing," but do not find that it was ever complied with. Such a parenthetical passage is inadmissible; nothing of a similar description is to be found in Hebrew, or in any other language. After having betrayed himself into this glaring absurdity, which completely defaces the simplicity of scripture, this gentleman says that it must thence "appear to those who are willing to be convinced, that there is no necessity for translating the future of a verb in the preter tense:" Mr. Bellamy must labour under a very great mistake, if he supposes that a few examples, even were they successfully explained away, can in the least affect a question of this nature, where he attempts to invalidate a principle of grammar which is found, more or less, to pervade every book of the Old Testament.

Sufficient has been said to prove, in direct contradiction to our author's theory, that the Hebrew language allows the reciprocation of the preterite and future tenses. Though confirmed by so many

incontrovertable texts from Scripture, it still may not be superfluous to enlarge the proof of this fact by further testimony. Aben Ezra, on the passage *אֶזְרָא יִשִּׁיר מִשָּׁה*, *Exod. xv. 1*, speaks thus decisively, משפט לשון הקדש לומר לשון עתיד תחת עבר עם מלת אז או יבנה שלמה אז ידבר יהושע. אז יבנה שלמה, וככה בלשון ישמעאל. "The genius of the sacred language employing the future tense instead of the preterite, with the word אז, as, אז יבנה שלמה, אז ידבר יהושע, and so it is in Arabic." Elias Levita, in the work above quoted, says,^b לדבר בלשון עבר במקום עתיד וזה לרוב בדברי הנבואה, "Be aware that it is the practice of the text to speak in the preterite tense in place of the future; and this particularly in prophetic writings." R. Solomon also, on *Exod. xv. 1*, enumerates some other instances of future tenses used as preterites, besides that which he explains, and gives two modes of accounting for the practice. In many instances such future tenses imply an earnest purpose or determination, thus Moses *determined* to sing from a sense of gratitude, עלה בלבו שישיר שירה, Solomon *determined* to build an high place to Chemosh the abomination of Moab, see 1 Kings xi. 7, upon which passage R. Solomon says, פרשו בו חכמי ישראל שבקש לבנות ולא בנה למדנו שהיורד על שם הממסד נאמרה

^b See ספר דקדוק.

“The learned men of Israel interpret it, that he *wished* to build, but did *not* build, whence we learn that the letter Jod has reference to the *intention*.” In a variety of other examples, such futures, according to this ingenious commentator, imply a *regular practice*, or a *continued event*, thus, “Job was *in the habit of* doing continually,” “according to the commandment of the LORD the Israelites *uniformly* journeyed,” i. e. as soon as they saw the pillar move, “a mist *continually* went up,” and “wherefore it is *proverbially* said.”^c

The New Translator has written nothing that can give the least support to his untenable theory. Almost all the examples of reciprocal tenses which he has attempted to explain away are taken from prophetic or poetical writings, and we have already seen that there is a general practice in such compositions of using the two tenses indiscriminately. He has not succeeded in the few instances which he has taken, and in one of them has displayed more than his usual ignorance of Hebrew. The passage is in 1 Sam. ix. 6, where the servant of Saul advises him to apply to the prophet Samuel, “peradventure,” as our version translates it, “he can shew us our way *that we should go*.” The Hebrew, אֲשֶׁר הָלַכְנוּ עָלֶיָּהּ, literally is, “on which

^c עֲלֵיכֶן יֵאָמֵר Gen. x. 9.

we have gone," and, though our translation is not exactly literal, it gives the sense of the original with great fidelity. Mr. Bellamy makes the preterperfect remain as such, and renders it, "when we have walked to it," which would deprive the passage of all meaning whatever. It does not require any knowledge of Hebrew to discern that no person would ask to be directed in his road to a place *when he has walked to it*, but it required great ignorance of that language not to be aware that עָלֶיהָ means "whereon,"^d and to suppose that הָלַךְ means "to arrive at a place," instead of "to set out" for the purpose of reaching it. It is quite needless to expose the weakness of such interpretations, nor would the passage have been noticed, had not the New Translator accused the authors of the King's Bible of ignorantly neglecting the word עָלֶיהָ, which is not the case.

The section will be concluded with a specimen of the manner in which this writer treats the subject of the reciprocal tenses.

^d Mr. Bellamy has committed a similar error in the 11th and 12th verses of Gen. i. In both these places the words אֲשֶׁר זָרְעוּבוֹ are mis-translated in the new version, "with its seed in it," though אֲשֶׁר בוֹ means "wherein," and the pronoun relative אֲשֶׁר is never used as a preposition. The words may be rendered "wherein (is) its seed," though the less literal interpretation of our Bible, "whose seed (is) in itself," ought doubtless to be preferred.

“Hence it evidently appears from the above examples,^e (which have been resorted to by *mere copiers* from the common version, to prove that such an incongruity was necessary, as that of a verb in the *simple preter* form, being translated in the future time, and a verb in the *simple future* form being translated in the past time) that no such thing is necessary, nor was ever understood by the venerable penman. It is so plain a contradiction to every rule of grammar, is so opposed to truth in every part of scripture, to the current arrangement of rational ideas, modes of speech, and to the philology and philosophy of language; that it is surprising how many intelligent men, writers of grammars, could be led into such an


^e He had adduced only four instances, one of which is that in 1 Sam. ix. 6, already noticed above. Another is from Job xix. 27, where Mr. Bellamy would translate the preterite רָאָה in the past time. thereby destroying the meaning of the passage altogether. The Hebrew is אֲשֶׁר אֲנִי אֶחְזֶה־לִּי וְעֵינַי רָאָה וְלֹא־אֲזַר “Whom I shall see for myself, and mine eyes shall behold, and not another,” *King’s Bible*, the first verb אֶחְזֶה being a natural future. The New Translator would render it, “Whom I shall see for myself, for mine eyes *have seen*, and not another.” Whether this interpretation be contrary to *the philology and philosophy of language* or not, according to Mr. Bellamy’s views, I know not, but it certainly is destitute of meaning. His two other examples are taken from the Song of Moses, Deut. xxxii. in which the two tenses are used for one another almost as much as in Exod. xv. mentioned above.

absurdity. And when it is seen from the above examples, that there is no necessity for this outrage on common sense; if any Hebrew scholar should still continue to publish such doctrine, I conclude that he will be reprobated by every sober critic, who will feel it his imperious duty to translate agreeably to the obvious intention of the inspired writer, and the unimpeachable holiness of the sacred letter.”^f

They who differ from the New Translator in his opinion on this point, and are not convinced by his peculiar mode of interpretation, must regard the above passages as marks of no common arrogance. It is somewhat new to find Elias Levita, Aben Ezra, and R. Solomon, described as *pretenders to grammatical knowledge*, and their explanations of the passages perverted by the New Translator represented as *assertions made by mere copiers from the common version*, and *substituted as an apology for ignorance*. That persons who pay these great scholars the deference which they really deserve will be *reprobated by all sober critics* for so doing, is improbable, though they may reasonably expect to share with those great men the censure which Mr. Bellamy so liberally distributes to those who disapprove his grammatical innovations. Offensive

^f See Mr. Bellamy's Introduction, p. xxvii.

and injurious language like that above quoted seems to be this writer's only resource when any point which he wishes to defend is unsupported by sound arguments, and on all such occasions he is very free in general and indiscriminate invective, no less unhandsome than it is unscholar-like. They who have succeeded in perusing any considerable portion of his work, cannot have failed to observe that, though his style of writing is always tumid, verbose and dogmatical, it seldom assumes a decidedly minatory aspect, unless the writer himself is in some palpable error.



CHAP. III.

AN ENQUIRY INTO THE MERITS OF MR. BELLAMY'S
NEW VERSION.

THE preceding chapters were occupied in the investigation of a variety of subjects, which, though very miscellaneous and little connected with one another, possess great general interest, as they related either to the versions of the Hebrew scriptures made in the different countries of Europe, or to the laws by which their learned authors were guided in the interpretation of the sacred volume. The reader will now be presented with a more limited field of enquiry, as his attention will be confined in this chapter solely to Mr. Bellamy and his qualifications for becoming a translator and expositor of the Hebrew Bible, for, though it has frequently been necessary to make considerable remarks on that gentleman's late work in the discussion of other topics, no attempt has hitherto been made to examine its merits or demerits with any degree of minuteness. It is true that his representations of the conduct and learning of former translators, particularly of our own, were very erroneous, and that his proposed

emendations of the established rules of grammar proceeded from mistaken notions. What we have already seen of his lucubrations has certainly tended to place him in rather an unfavourable light, but it must be recollected that only a few detached and insulated passages have been noticed, and it would evidently be highly unjust to conclude from them that he is incompetent to the task which he has assumed. It must doubtless be granted that his acquaintance with the European versions is very slight, that he knows little or nothing of the Keri notes, their utility or history, and that he is completely ignorant of the Hebrew Accents. On all these points he is lamentably deficient, but he still may possess many excellencies which are independent of these branches of Biblical knowledge, and may not only compensate for their absence, but surpass them in importance. His work may, notwithstanding the blemishes which have been above detected, be upon the whole a respectable work, be highly useful and profitable to the reader, and reflect credit on its author. He may possess large and extended views of natural religion, combined with a penetrating insight into the revealed will of God, so as to be eminently qualified to resist with success all those perplexing sophisms by which infidels have assailed both the one and the other. His usual style of writing may

be impressive and dignified, and thus not only convey to his readers a due sense of the deep importance of religion, but incline even those who have been in habits of despising Revelation to revere its truths and conform themselves to its precepts. By superior sagacity in illustrating one text by another, in making apposite quotations from ancient authors, or in explaining with rigid fidelity the meaning of the original, he may enable us to comprehend many of those abstruse passages which have so frequently tormented Biblical critics. Even on the simplest texts of Scripture his exposition may be made with elegance, simplicity, and perspicuity, so that materials which are in themselves old may have all the appearance and charm of novelty, from the discernment and correct views, as well as the appropriate language of the writer. His references to other authors or to previous versions may always be correct and apt, so that there can be no difficulty in ascertaining the object for which they are employed, and this excellence is to be more confidently expected, since the work itself has been proceeding from its infancy to its present state of maturity during a period of no less than twenty years. He may also be free from many faults to which commentators are peculiarly liable. Though deeply read in Rabbinical learning, he may not have contracted that love of mystical

interpretation or puerile illustration, which is so frequently found in those writings, and may never have suffered his judgment to be misled by the various theories advanced by authors of all descriptions whose imaginations have been stronger than their powers of reasoning. Even were Mr. Bellamy to fail of possessing these qualifications, there still is a high probability of his having acquired others, which are even more indispensable than those above enumerated. He has been conversant with Hebrew literature from a very early age, at which time he may have been imbued by his preceptors with a thorough knowledge of grammar, this being usually the first step towards the attainment of any language. Grammatical information is undoubtedly more permanent than any other, being acquired at an early age, when the memory is uncommonly retentive, and increased by those habits of study contracted in maturer years. Even were a person to forget the rules which he learned in youth without an effort to understand them, he still may refresh them at some future time without any exertion, and if they were to be totally obliterated from his recollection, the resulting habits of accuracy remain uninjured by the treacherousness of his memory, and can never be destroyed. The knowledge of grammar is surely a cheap and plentiful virtue, to be expected in

every one who reads the Hebrew Bible, and more especially in him who assumes the office of its translator. If a person be completely ignorant of grammar, and also fail of possessing the requisite qualities above enumerated, we can have no hesitation in pronouncing him a shallow, ignorant and presumptuous man, pretending to erudition which he does not possess, and attempting an arduous task for which he is utterly and in every respect incompetent. Without applying any of these terms to the New Translator before we have ascertained his real claim to them, we must institute a fair enquiry how far he possesses the above qualifications, though without preserving in the following investigation the same formal order which has just been laid down.

The leading motive, that which primarily induced Mr. Bellamy to enter upon a New Version of the Bible, seems to have been a desire to remove those alleged grounds of disbelief which infidels pretend to discover in it. Such an object is highly desirable, and every attempt towards its accomplishment has a real claim to respect, if it be conscientiously conducted. Even should its author betray but small ability in its execution, and his scheme prove abortive, or produce effects directly contrary to those which he proposed, though his friends must in that case regret his

want of discretion, and lament that he was not better acquainted with the slenderness of his qualifications, he still deserves praise for the purity of his intentions.

The first material objection to the sacred history which Mr. Bellamy combats, is that which represents the creation of light on the first day, and the formation of the sun, moon and stars, from which we derive that light, on the fourth day, as a manifest contradiction in terms. Now this argument derives its force merely from the gratuitous supposition that the existence of light previous to the sun or independent of its beams is an impossibility, which all who have exercised their reasoning faculties upon the subject know to be an unfounded assumption. Even had science made the nature and properties of light ever so plain to our reasoning faculties, we should still have no reason to conclude the above to be a contradiction, but, left as we are in total ignorance upon the subject, such a conclusion must be presumptuous in the highest degree. It was with some astonishment then that the greatest validity was found attributed to this worthless argument in the New Version, which severely censures the English Translators, whilst it admits the infidel cavil as conclusive. Mr. Bellamy in the following

strange manner *reconciles the words* of Moses *with truth*. Having told us that the sun was created on the first and not on the fourth day, he gives, as a reason for this fact, the appearance of the particle אֶת in the fourth verse, translating the words וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר “And God saw *the substance* of the light,” though this strange interpretation is only to be found in his note and not in his text. The *substance* of the light being, according to his exposition, *the body* of the sun, it follows that this luminary was created already, i. e. on the first day. But Mr. Bellamy has not pointed out why this very necessary particle is not to be found in the third verse, where God says not יְהִי אֶת־הָאוֹר “Let there be *the substance* of the light,” but יְהִי אוֹר “Let there be light,” and, presuming that אֶת means “substance,” which is not true, and that the *substance of the light* means the sun, which is not granted, the former of these phrases *must* have been employed. The word in question is merely an appendage of the accusative case, and our author’s exposition has no meaning. Further, if the sun, moon and stars were created on the *first day*, and the words of the Deity mentioned in the 14th and 15th verses were then spoken, we shall be at a loss to account for the *fourth day*, which must have been a kind of Sabbath, for, according to the New Translator,

the creation was not advanced from the close of the third to the beginning of the fifth day. Our author also tells us that the 4th verse, **וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם** "And God called the light day," ought to be rendered in the *pluperfect* or *remote preter*, implying that "God *had* called the light day," though it is impossible to discover of what use this translation is to the argument. The accent also over the first word **וַיִּקְרָא**, by which he has converted it into a preterpluperfect, is not the point Pashta, which he supposed to have that power, but Kadma,^a and, with his usual inconsistency or inadvertency, he has translated the passage in his note in a different manner from that given in his text.^b He has brought forwards an idle sceptical objection, to which he has not made the shadow of reply, after giving us reason to suppose that he regards it as a true and valid objection against the Scripture.^c The natural

^a See above, in p. 201, where two similar examples of his ignorance of the accents were noticed.

^b His text translates the passage, "God called the light day," but the note has it, "God *had* called the light day."

^c Mr. Bellamy involves himself in more difficulty than he seems aware of by granting the force of this argument, for if light independent of the sun be a contradiction, by what means can we account for the description of a future state of blessedness, where we are told that there will be *no need of the sun, neither of the moon*? See Rev. xxi. 23, and if this be an impossibility previous to man's fall, it must be equally impossible after his restoration to the divine favour.

consequence of this on many of his unprepared readers must be that they also will regard it in the same light, and, not finding their Biblical instructor able to answer it, they must conclude that it is unanswerable. Consequently our author must be conceived to increase the very evil which he attempts to remove, by giving circulation and authority, so far as he can, to a mischievous argument against the Bible.

Another text, which requires our author's special interference, is Gen. iii. 7, where the circumstance of our first parents being naked is called by Mr. Bellamy a "reasonable objection." That verse is thus rendered in the old and new versions. "And the eyes of them both were opened, and they knew that they (were) naked; and they sewed fig leaves together, and made themselves aprons." *King's Bible*. "Nevertheless the eyes of them both, had been opened; thus they understood; but they were subtil: for they had interwoven the foliage of the fig-tree; and had made for themselves enclosures." *New Version*.^d Now as it is impos-

^d The word which our author translates "subtil," is in the Hebrew עָרְמִים. Without entering into any reasons why this is an improper mode of rendering it, a discussion which I wave both in this and other places for causes which the reader will soon perceive, I shall merely observe that the New Translator has rendered this word differently in three places when it occurs in this

sible to analyse that which is incomprehensible, no attempt will be made to ascertain the import of this assemblage of words. Our author informs us that these same enclosures were "huts" or "sylvan coverts," which implies that our first parents "had departed from the true worship of God, as first instituted by him, and had made an enclosure or grove for worship," a doctrine more likely to excite wonder than belief, and certain to raise instead of removing the scruples of infidels.

Another important verse on which this writer exhibits his talents of replying to sceptical arguments is that where we are told that "it repented the LORD that he had made man." "This part of the history," writes our author, "has been for ages resorted to by the enemies of revelation, to prove that the Hebrew lawgiver did not write by inspiration, because it must be allowed that repentance cannot be applied to God; he who is all perfection cannot do any thing to repent of. This is undoubtedly true, and by a strict attention to the original

this narrative, viz. עָרוּמִים c. ii. 25, "prudent," עָרָם c. iii. 10, "imprudent," and the above passage. The word in the singular is either עָרוֹם, עָרָם, or עָרוֹם, עָרָם, forming עָרוּמִים and עָרְמִים in the plural; the Dagesh in the former distinguishing that word from עָרוּמִים the plural of עָרוֹם "crafty."

Hebrew, we shall find that no such notion can be entertained of God." Having thus given his assent to this absurd argument, he tells us that the word נָחַם which is rendered "*it repented*" ought to be translated "he was satisfied," and that "all the words are applicable that imply a state of *comfort*, or *consolation*, on account of something having taken place which brings the mind into a state of *comfort* and *peace*." He accordingly translates the verse "Yet JEHOVAH *was satisfied* that he made man on the earth," which involves three times the objection of the former translation, for if it cannot with propriety be said that God repents when his benevolence is frustrated by man's wickedness, surely it is still more absurd to speak of him as *satisfied* with a contrary result, with the issue of a successful experiment. Yet our author represents the deity as *satisfied* that he had made man, although the result of man's conduct must have been highly displeasing to him, and says that the divine mind was brought *into a state of comfort and peace* in consequence of the depravity of human nature. Mr. Bellamy's Version contradicts itself in the most positive manner, representing the deity in one verse as about *to destroy* mankind, and in that immediately previous as *satisfied* with his rational creation. There is not in the whole English Bible any mistranslation a tenth part so

erroneous as this made by our author, who lays every part of Scripture open to objections, and creates occasion for them where he did not find them. It is true that we find expressions, applicable only to man in a literal sense, applied in a figurative sense to the Deity, in conformity with our acknowledged inability to contemplate his nature without the use of such language. He is said "to hear," "to see," and "to speak," in that very book from which we derive our belief that he has neither body nor parts, and though we learn from the same source that he is without passions or human emotions, he is in the same inspired volume said "to be well pleased" with some of his accountable agents, and "to be displeased" with others. That the above word is to be understood in the same figurative sense as these expressions, which abound in every part of the Bible, is clear from a text in Numb. xxiii. 19, where it is said that "God (is) not a man that he should lie, neither the son of man, that he should *repent*," where the very same word is used in the Hithpael form^e as above in that of Niphal.

^e לֹא אִישׁ אֵל וְיִכְזֹב וְיִתְנַחֵם. This text is one of many involving this word which our author has perverted to support his translation of Gen. vi. 6. It is literally rendered "God (is) not man, and will lie; nor a son of man, and will *repent*,"

Therefore the New Translator has substituted a translation for the old one which is liable to still greater objections, and to real ones, whereas those brought against the authorized version have altogether originated in misrepresentation and error.

The narrative of Noah's intoxication, see chap. ix, has also elicited our author's powers as a revisor and annotator. "Among the great number of errors which are to be found in the common version," writes Mr. Bellamy, "this, where the venerable patriarch is charged with drunkenness, is so obvious a departure from the spirit and letter of the original, that it is truly astonishing it should have been permitted to disgrace the pages of the Bible in all the translations: and that no one has attempted to wipe away the foul blot from the character of the man of God." By what reasoning he was led to suppose that the authority of the Bible depends on the perfection of the characters which it describes, he does not inform us. The fact of there being blemishes in the best of men, both inspired and uninspired, is recognized and inculcated throughout the whole

repent," but the New Translator renders it as follows, "God is not man, for he will lie, nor the son of man, for he will console himself," which betrays great ignorance of Hebrew, and destroys the meaning of the passage.

of Sacred Writ, and it can form no objection against its truth, that Noah, Lot and David, or any other person highly favoured by God, should commit great and numerous offences. It is a remarkable feature in the Jewish and Christian scriptures, and one altogether peculiar to them, that the failings of their authors and other pious men are never disguised or palliated, but commemorated as useful lessons to posterity, and this fact is a powerful argument in favour of the fidelity of those who committed them to writing. We know of but one man, tempted as we are, who was without sin; and we may add, that this degree of perfection is incompatible with *mere human nature*, and is never in scripture attributed to it however exalted by the gift of inspiration. Having made these observations on the futile argument to which the New Translator attributes so much force, it remains to enquire how he renders the passage itself: we find it thus translated.

20. "Now the man Noah cultivated the ground; also he planted a vineyard.

21. Then he drank of the wine, and he was satisfied; for he himself opened the inmost (part) of the tabernacle,

22. Where Ham the father of Canaan, exposed, the symbols of his father; which he declared to his two brethren, without.

23. But Shem with Japheth had taken the vestment, which both of them set up for a portion ; thus they afterwards went, and concealed the symbols of their father : with their faces backward ; but the symbols of their father, they saw not.

24. When Noah ended, his wine, for he knew that his younger son had offered, for himself ;

25. Then he said, &c. &c.

It is apprehended, that, with the exception of the person who made this astonishing translation, there is no one, learned or unlearned, who can pretend to discover any meaning in it. There is no person in the least acquainted with the Hebrew language, who will be of opinion that it in the most distant manner resembles the original, nor will any person who understands our own language pronounce it to be English. Yet the note to this lamentable trash says that it “ will not only meet the objections of the Deist, but will also ascertain the origin of idolatry after the deluge ; the establishment of the true worship of God, and the formation of governments and nations.”^f Now it is clear

^f In a voluminous mass of commentary purporting to be an explanation of the five verses given above, is found the following passage, which seems to be that relating to *governments and nations* spoken of by our author. “ I am informed,” writes Mr. Bellamy, “ by some respectable inhabitants of Calcutta, who have

to the dullest comprehension that no meaning can be attached to our author's version of this part of the sacred history, and it will be equally clear, to any person who makes the attempt, that no elucidation of his translation can be drawn from his four quarto pages of annotations; from which facts most readers will conclude that it is a very incorrect translation. If it *be* a correct version of the original, the infidel gains a decided advantage over the New Translator, since it is impossible that the above history, being completely inexplicable and devoid of meaning, can have come from the Deity. This will be a most dangerous argument against Scripture, as well as more conclusive than most of the objections which are advanced by the advocates of scepticism. As, however, it applies

have resided there upwards of twenty years, that the greatest possible good has resulted from the humane act of the Marquis Wellesley: who when he was governor-general of India, in defiance of all other considerations, arising from a fear of interfering with *castes*, or sects of religion; made it death to every one who should put children to death, under any pretence whatever. The people, I am informed, rejoice that they are obliged by law to save their children, and in consequence are more happy under, and attached to the government." Now though I have not the least doubt that this eulogium on Lord Wellesley is highly merited and just, as well as illustrative of *the formation of governments and nations*, I do not see how it bears on the subject; nor is the connection between the *symbols* of the Patriarch Noah, be they what they may, and the humane conduct of the governor-general of India, so clear as might have been wished.

only to Mr. Bellamy and those who believe in his new and *literal translation from the Hebrew*, he alone is interested in its reply, and is the best judge how it can be answered.

The narrative of Lot's drunkenness and incest, see chap. xix, has, it seems, excited the same cavils as the passage given above, equally futile, and satisfactorily answered in the same manner. The New Translator thus interprets the sacred historian.

31. "Now the first-born said to the younger, our father is old; moreover not a man is in the land, to come to us, as is the custom, of all the land.

32. Therefore we will drink wine, with our father, then we will abide from him: thus we shall preserve posterity, after our father.

33. So they drank wine, with their father that same night: when the first-born went where she abode from her father, but he knew not where she abode, neither when she married.

34. Now it was in after time, that the first-born said to the younger, Behold, I abode in time past, from my father: we will drink wine also this night, then go abide from him; thus we shall preserve posterity after our father.

35. Then they drank wine also that night, with their father: and the younger married, and

abode from him; but he knew not where she abode, neither when she married.

36. Thus both the daughters of Lot conceived, unknown to their father."

This translation is the most extraordinary perversion of the original that was ever witnessed. It has little or no resemblance to the Hebrew, which does not contain, throughout the whole narrative, a single word of doubtful meaning or interpretation, and is rendered with the utmost fidelity and accuracy in the English Bible. The Hebrew is as plain and perspicuous as language can possibly be made, and there is no doubt of its real import, in which all the translations, ancient and modern, European and Asiatic, agree. No difference of any importance exists between the Samaritan, Greek, Chaldee, Syriac, Persic, Arabic, and the Latin Vulgate: Pagnin, Luther, Münster, Tremellius, Chatillon, Diodati and Schmidt are equally unanimous. If there were any difficulty in the passage, which is not the case, the etymology of the word מִן־בֶּן^s would decide the question without leaving room for the least hesitation, nor does the narrative contain any thing to which a reasonable man can take any exception. For a

^s Luther explains the word thus, "das ist: Vom vater, weil er von ihrem vater gezeuget war," and Diodati "di padre, c. figliuolo generato in me dal padre mio."

period of between two and three thousand years, all interpreters and translators, all sects of religion, individuals as well as assemblies of learned men, in short, the collective wisdom and learning of two continents have concurred in their interpretation, and Mr. Bellamy expects the authority of them all to yield to his own superior knowledge of the subject. The reader may form some slight opinion of the modesty and unassuming merits of this gentleman from the following sentences, extracted from five columns of note on the text, verse 33. "On reading this passage," says our author, "every individual must necessarily feel that disgust which is impossible for all the powers of language to describe. What! the hoary-headed patriarch, who was a priest after the order of Melchizedek,^b and a continual opposer of the idolaters, guilty of such an abomination? I am almost at a loss to conclude, who have been the most to blame: the original translators in the early age of the christian church, who first made this unpardonable blunder; or the translators and commentators since that period, who have implicitly followed them, without

^b Mr. Bellamy attributes great sanctity to the character of Lot, tells us that "he opened a tabernacle," the meaning of which phrase he has not explained. Of Melchizedek he also writes much, but does not seem to know what other and greater persons have written of him. Christ *alone* was a priest after the order of Melchisedek, Lot never was.

either considering *the impossibility of the thing*, or of critically examining the narrative in the original. When we consider that this statement has been held forth for so many ages as done by a *patriarch—a holy man—a very old man*; particularly calledⁱ with Abraham to establish the worship of God; one of the most astonishing considerations is, that the Scriptures during this long period have been preserved from oblivion, and have been deemed sacred in the eyes of Europe to the present day. It can be attributed to nothing less than to that divine power which, in the never ceasing procedure of his watchful providence, has protected these sacred oracles agreeably to his word.” It is irrelevant to the subject to notice the numerous faults both of reasoning and language, in this passage. The mischief, both immediate and extensive, which passages of this nature, perpetually occurring in Mr. Bellamy’s book, are certain to occasion, and in some instances have been known to produce, is incalculable, and is sufficient to engross all our attention. Apparently without any ideas, or very confused ones, of the nature of evidence and the construction of the Bible, this hasty and ignorant writer presumes that the truth of religion depends

ⁱ With the call of Abraham we are all acquainted, but we have yet to learn the nature of the call of Lot.

on the character of its professors, and thinks that the belief in the Mosaic account has been miraculously preserved because an individual is there mentioned as preserved from destruction in consequence of his virtues who afterwards was betrayed into an involuntary crime. It is perfectly incredible that any individual can be induced to believe that the New Translator's version is correct, and impossible that one who is acquainted with the original should think so. Without providing any remedy for the evil which he introduces, he wantonly provokes his readers to scepticism, on the most dangerous topics, when there is no ground of real objection whatever, and leaves them in this unsatisfactory manner. The five columns of note appended to this subject are, if possible, more desultory and obscure than the text itself.

The trial of Abraham's obedience, see chap. xxii, affords a most astonishing instance of our author's incapacity. He insists that the patriarch received no command from God to sacrifice his son, and we might from this have concluded that such an action must involve the highest guilt, and incur the divine displeasure. However, on arriving at the ninth verse in the New Version, we are surprised to find that "Abraham had built there an altar," that "he laid the wood in order," and that "he bound Isaac his son, and laid him upon the altar

on the wood." In the tenth verse we are shocked to read that "Abraham put forth his hand, and *took the knife to slay his son,*" and amazed at the glaring inconsistency, when in the sixteenth and seventeenth verses, the Almighty blesses Abraham and his posterity, because he had not "withheld his son, his only son." Eight columns of annotation are attached to this repulsive narrative for the purpose of making it appear consistent and intelligible, in which we are assured that Abraham believed Isaac to be the Messiah, that the event took place before all the males assembled at Jerusalem, that the true worship of God had then been long known in Canaan, that Abraham preached against human sacrifices, that the angel mentioned in our version was the officiating priest, and, finally, that in this appalling mass of inconsistency and absurdity there is nothing more extraordinary than common. He also expatiates on the Holy of Holies, the symbols, and the Cherubim. Neither does he omit to inform his readers on this occasion what objectors, ancient as well as modern, have written against this part of the inspired records, and to tell us that they are to be regarded as good and conclusive arguments. The New Translator also rejects the expression, "God did tempt Abraham," and substitutes "God proved Abraham," though the whole narrative, as

we find it in the New Version, contains not a single word about any trial or proof of Abraham's obedience. He has also the audacity to adduce the text of St. James's epistle in support of this alteration, though the slightest knowledge of scripture might have been sufficient to inform him in what particular sense it is said that God leads no person into temptation, which might have been suggested by any slight recollection of a petition contained in the Lord's prayer.

I shall here take leave of this melancholy subject, merely observing that the manner in which this writer treats the objections of infidels throughout his whole volume is in perfect unison with the above examples. It is really distressing to see a person, who professes to defend the cause of religion, thus laying it open to the insidious attacks of its enemies, as well as a most tedious and disheartening task to follow him through all his discussions and to point out all his failures. They are so numerous that the limits of this publication preclude its possibility. He has amassed an immense quantity of sceptical arguments, for his chief erudition seems to be in this department of literature, and without noticing the satisfactory answers which they have repeatedly met with, gives up every point which it was of importance to defend. He uniformly concedes all that infidels

contend for, seems to care little how gratuitous or false their assumptions may be, and, after adding as much venom to the sophistry which he pretends to confute, as his pompous parade of apparent erudition enables him to give it, ends with mistranslating the very passages which he proposed to elucidate. Having thus garbled the sacred word, he proceeds to envelope both text and note in such a portentous cloud of bombast and bad English, that the greatest part of his work is completely incomprehensible. There is perhaps no point of view in which his work can be regarded as more mischievous than that where we found him declaring that the existence of various readings, and the mistakes of transcribers must absolutely destroy the whole authority of scripture.^a The fact that these mistakes have been made is so glaring, and the certainty of the Bible having suffered interpolations so strong, that it is almost inconceivable that a person of any information could assert the case to be otherwise, or that a friend to religion would represent the contrary as necessary to the reception of the Scriptures. It is hardly possible to suppose that this and the above specimens of Mr. Bellamy's critical and reasoning powers can have proceeded from a real

^a See above chap. ii. §. 1.

advocate of revelation, and it is the greatest trial of charity not to draw the contrary conclusion from the perusal of the New Version. Had not its author repeatedly and earnestly informed us that his work was designed to answer purposes directly the reverse, we must inevitably have concluded that it was the production of a designing enemy to all religion, who undermines its faith by a weak opposition to his own treacherous arguments, whilst he professes the strongest attachment to its truths.

I shall now present the reader with certain extracts from this writer's translation or from his comment, that the reader may be enabled to form his own judgement of his merits in other respects. They have not been selected with any care, and are therefore fair specimens of our author's literary habits. The reader's opinion of this gentleman, how far his style of writing is impressive and dignified, what sagacity he possesses in illustrating one text by another, in making apposite quotations from ancient authors, or in explaining passages of real difficulty, how far his exposition is made with elegance and perspicuity, and whether his references to ancient versions are correct and apt, or the contrary, may be drawn with considerable accuracy from the following quotations.

The Hebrew text, הַבְּרָא אֱלֹהִים אֶת־הַתַּיִמִּים, הַגְּדִלִים, Gen. i. 21, is rendered in the Vatican and Alexandrine Septuagints, *Kaì ἐποίησεν ὁ Θεὸς τὰ κήτη τὰ μεγάλα*, in the Vulgate, “*Creavit que Deus cete grandia*,” by our own Version, “*And God created great whales*,” and by the New Translator, “*Also God created the great animals*,” on which Mr. Bellamy’s comment contains these observations. “הַתַּיִמִּים, *hathaninim*, in the “common version, is rendered *whales*; the LXX. “*Θρηνην*; the Vulgate, *plangent*. It means any “great animal that makes a mournful sound; the “sacred writers used it in this sense. Job xxx. 28, “*I went MOURNING without the sun, I am a brother “to dragons, and a companion to owls*.¹ That is, “he went mourning in the night, at which time, “owls and the great wild beasts come out.”^m Mich. “i. 8. *I will make a wailing like the dragons and “mourning as the owls*. Mal. i. 3. By which it is “understood that this word was used as a general “term, being applied to the great *land animals*, as “well as to those great fish, which make a mourn-

¹ Mr. Bellamy has here taken part of two verses. The text of Job is “I went mourning without the sun: I stood up, (and) I cried in the congregation. I am a brother to dragons, and a companion to owls.”

^m I pretend to but a moderate knowledge of natural history, but must confess that I was rather amazed to find that whales come out in the night time.

“ful noise. Most commentators have confined it
 “to the whale, while others have thought it was
 “applied to some other great fish ; but this is an
 “error, which is proved by the above references to
 “scripture.”

On Gen. i. 26, “We will make man,” translated in our version “Let us make man.” The New Translator says, “The word *let*, in this, and
 “in other places of scripture, is very improperly incorporated in the text.” I say improperly, for the
 “best of reasons, viz. because there is not any authority for it in the original. Besides, the application
 “of this word is decidedly wrong, agreeably to the grammar of the English language ; for when the
 “word *let*, means to *permit*, or *give leave* ; it is the *preter* and *participle passive*. When it is before
 “the third person singular, or plural, *let*, implies *permission*. When it is before the first person
 “plural, *let*, implies *exhortation*. But *permission*,
 “or *exhortation*, cannot be applied to the Creator ;
 “when he willed, and sent forth his plastic energies
 “to create man ! who was there that could stop the
 “efflux of his Almighty power ? Therefore, *permission* and *exhortation* were out of the question.—
 “Every word was attended with irresistible power,
 “to manifest his uncontrollable will—he *spake*, and
 “it was,—he *commanded*, and it stood.”

In a note to Gen. xiv. 5. our author derives

the name of a Syrian deity from the admixture of a Hebrew and an English word. "*Ashtaroth-Karnaim*. Were idols of the Philistians, said also to have been *the abomination of the Zidonians*. עֲשֶׁתֶּרֶת *Ashtaroth* is a feminine noun plural; a compound word, from *Ashah* to make; and תּוֹר a *tour*, a *circuit*; like the Moon round the earth, and Venus round the Sun. That the planets Venus and the Moon were understood by these words, appears sufficiently plain. "*Karnaim*, means that which is *horned*, Deut. xxxiii. 17, and as none of the celestial bodies are horned, but the Moon, Venus, and Mercury; the Moon when she makes her first appearance after the conjunction with the Sun; and the others when seen from the earth in a particular part of her orbit: it shews that these planets were worshipped by them, or held in high estimation, because they pointed out a particular season of the year in their kalendar. It also appears that they must have had the use of the telescope, as the planet Venus cannot be discovered to have the horned figure by the naked eye."^a

The text of Gen. xviii. 13, וַיֹּאמֶר יְהוָה אֶל-אַבְרָהָם לָמָּה זֶה צָחָקָה שָׂרָה לֵאמֹר הֲאֵפֶּה אֲמֶנֶם

^a Mr. Bellamy has forgotten to add another conclusion, full as certain as those with which he has indulged us, viz. that Abraham and Galileo were contemporaries,

: וְקָנְתִּי אֵלֶּךָ is faithfully rendered by our Translators, "And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?" Our author translates it as follows, both the text and the note being remarkable for elegance and unstudied simplicity of diction. "Afterward JEHOVAH said concerning Abraham: Why is this? Sarah laughed, saying, What! How? I truly! Shall I bear? even I? I am old." The note is partly descriptive, and partly didactic, giving some very necessary hints to the reader for the proper enunciation of the above assemblage of monosyllables. "This verse in the original," writes Mr. Bellamy, "exhibits one of the most striking pictures of a mind wishing to believe, and yet overpowered by the apparent impossibility that can possibly be found in any language. I have as closely followed the Hebrew as our language will admit of. The new translation of this verse will require some skill even in reading, to give the true emphasis and feeling of the spirit in which it was spoken. The speaker says, Why thus? Sarah laughed, saying, What!—How? I truly! Shall I bear? Even I? I am old! All these various changes of passion are signified by their proper accents, without the knowledge of which it is not possible to have the true reading. Thus after the conflict of contending

“passions, the impossibility of the thing is pointed out by the following words: *I am old.*”

In the forty-fourth and forty-fifth chapters we find the history of Joseph's discovering himself to his brethren, after having brought them back on a charge of robbery. Our author's note on this subject is an instance of his powers of *the pathetic* in composition: he thus writes, “The plan had now succeeded; they were brought back as criminals—they rent their clothes, an action expressive of the most poignant grief—they fell before Joseph—they appear guilty of the blackest ingratitude and sacrilege, though innocent—in a strange land, among their enemies—before an implacable judge, without an advocate—all was lost, without hope of redemption; and it was left to the overwhelming eloquence of the temporal Judah. Judah seems to have been an eloquent man: he had engaged to bring Benjamin back to his father; but Benjamin is detained, and Joseph said, *Get you up in peace unto your father.* This was the moment for the manifestation of the most powerful of all eloquence, the eloquence of nature. Then Judah drew near and said, *Oh, my Lord, let thy servant, I pray thee, speak a word in the ears of my Lord.* His mother was dead; he touches the first springs of natural affection, *My Lord asked his servants, saying, Have ye a*

“*father or a brother?* The chapter concludes one
“of the most energetic and moving speeches that
“ever was spoken, and Judah offers to suffer instead
“of Benjamin. Thus, I say, it was left to the
“lion-like Judah, who prevailed; and *Joseph gave*
“*forth his voice with weeping. O sacred and*
“*irresistible nature, planted in the soul by the*
“*Creator, whose overwhelming energies prove*
“*thy origin divine, how eloquent art thou!* The
“narrative is a perfect copy of the irresistible
“dominion of pure natural affection, which, for
“the power it conveys in arresting the passions, is
“certainly the finest composition in the scriptures,
“or that ever was composed by the most energetic
“writers. His brethren were at his feet, dreading
“his denunciation; their foul deed now appeared
“in its most horrid form when they recollected that
“they saw the anguish of the soul of Joseph. *He*
“*besought them, but they would not hear,* torn
“with the thought of the distress of their father,
“and the ruin of their families. When their judge
“said, *I AM JOSEPH,*—they were silent—troubled at
“his presence. Then the first object of his affec-
“tion, how natural! *my father yet liveth.* But his
“brethren could not answer him; his whole soul is
“described as filled with affection towards them,
“and the incomparable climax finishes with, *I am*
“*Joseph, your brother, whom ye sold into Egypt.*”

Further extracts from our author's comment on his own translation are impossible, in consequence of the desultory and diffuse manner of writing which he has adopted. Those which have been given are fair specimens of his usual style of composition, and it is needless to say any thing respecting their merits.

Another circumstance respecting the New Translator's mode of conducting his comment is also worth noticing. He adopts with great facility any theory which he has met with in other writers, unless they contradict some novel hypothesis of his own, in which latter case he combats them with great asperity. A person who is in habits of reading the rabbinical comments runs no small danger of contracting many absurd practices of this kind, for these writers frequently account for little peculiarities in Hebrew words by mystically reasoning on the letters which compose them, and by a great variety of frivolous arguments of this nature attach meanings at their pleasure to the passages which they explain. Several traces of this practice are observable in our author's commentary, notwithstanding the little respect with which he affects to treat this kind of erudition in his introduction. He has given a new meaning to the word *אֱלֹהִים*, the true force of which is understood in different manners

by commentators, though generally regarded as a mere appendage of the accusative case. The New Translator says that it means "substance," and accordingly translates the first verse of Genesis, "In the beginning God created *the substance* of the heaven, and *the substance* of the earth," and the reason which he gives for it equals any piece of absurd mysticism to be found even in the book Zohar itself. "This word," writes Mr. Bellamy, "is composed of the first and last letters of the alphabet, the א, *aleph*, and ת, *thau*; which have the same meaning as the Greek α, *alpha*, and ω, *omega*; the ἀρκη και τηλος, *the first and the last*: in one mass, comprehending in itself all the principles necessary for the production of all things." In much the same spirit of mysticism he explains the change made by the Deity in the name of Abram. "Therefore when God gave to Abram this *purifying sacrifice*, he said, Thy name shall be *Abra-h-am*, he put in a letter which makes part of his sacred name יהוה JEHOVAH, which means the ESSE of the deity, the FATHER of men, saying, *for thou shalt be a father of many nations*. This second syllable in the divine name, also means the *present*, as the first and last comprehend the *future* and the *preter*, viz. י JE, the *future*, ה HO, the *present*, and ו VAH, the *preter* or *past time*. So that

“by this change of the name of Abram to that of
“Abraham, the patriarch and his posterity knew
“that God promised to be present with them ; that
“is, to commune with them from between the
“Cherubim. Thus we see, that this word *berith*
“had a decided reference to the Messiah, whether
“it be translated by *purifier* or by *covenant*, &c.”

The same loose habits of thinking and reasoning have led Mr. Bellamy without the least hesitation to attribute the building of the Egyptian pyramids to the children of Israel, and to suppose that the greatest of these piles contained the body of Joseph.—“Recent discoveries,” he writes, “have laid before
“the world such important information, as not only
“confirms the truth of scripture history, but also
“determines the origin and ancient use of those
“stupendous and most ancient buildings, the pyramids of Egypt.” He then proceeds to describe as certain and undoubted truths the suppositions lately made on this subject by an eminent and learned traveller, who has himself only shewn the *possibility* of his own theory, and seemed undecided what degree of *probability* ought to be attached to it.—The advocates of this hypothesis have probably forsaken it since the opening of another pyramid, which is unfortunately found to contain not human bones but those of some brute. Whether this fact has induced our author to change his

sentiments on this point or not, is of small consequence.

It was observed in the first chapter that our author has charged the English Translators with gross and inconceivable ignorance of the Hebrew language. A few instances of the unfair and unscholarlike manner in which he has treated the memory of those learned men are here enumerated, many more being supplied in the appendix to this volume.

The text of Gen. iii. 22, וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם; is rendered in our Bible, "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever." The word פֶּן "lest," requires to be followed by a Hebrew future, and so it accordingly is in this passage, but our word "lest" cannot have a future verb following it, as it would be bad English to say "lest he shall put forth." The same takes place in the Latin, the Vulgate having it "ne fortè mittat." Now any candid reader, if questioned in what tense both the English and Latin Versions have rendered this word, would answer "the present

subjunctive," but Mr. Bellamy, with the English Translation before his eyes, writes the following note. "There cannot be a more gross violation of the meaning of the sacred writer than that before us. The verb is translated in the third person singular *preter*, viz. *he put forth*, but it is the third person singular *future*, *he shall put forth*." The reader will observe that our author has thought fit to make this false accusation in an instance where the English preterite and present tense are the same. He has suppressed the word "lest," which would have effectually undeceived the reader, leaving him with the impression on his mind that the English Translators were so ignorant of Hebrew that they did not know a future from a preterite tense. Artifices of this description may be very ingenious, but their ingenuity does not compensate for their want of candour, and if Mr. Bellamy regard them as equitable, he labours under a very unfortunate singularity of opinion.

The text of Gen. iii. 23, וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם;
 is rendered in our version "Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken." Here our accomplished Translator charges the authors of the English Bible with not being able

to read the Hebrew, for he would make us believe that they read a ד in the word לַעֲבֹר instead of a ר, which is as absurd an accusation as can possibly be conceived. Mr. Bellamy is challenged to produce a single printed volume of the Hebrew Bible, which has any respectability, with לַעֲבֹר in the text. Neither the printed copies nor manuscripts contain any reading of the kind, and it is much to be suspected that our author has himself committed the very error which he considers so heinous in the King's Translators. He has translated the passage "when *he had transgressed* on the ground," as if the word had been derived from עָבַר "to pass over," which is sometimes metaphorically used with the sense "to transgress." In his note he tells us that this same word לַעֲבֹר, (which is the infinitive Kal, with a preposition prefix,) is *a participle*, and converts it into a *pluperfect or remote preter* by means of his *accentual reading*! Nor is this all, for he has rendered the three last words of the verse "*therefore* he was taken *therefrom*," though no person can doubt that אֶשֶׁר מִשָּׁם means "wherefrom," see above, page 231, where three errors of the same description are noticed. Another may be found in the New Version, at Gen. xxiv. 42, which being identical with one of the three just referred to, may be passed over unnoticed. See Appendix.

The most unfair misrepresentations of which the New Translator has been guilty respecting the learned men employed by King James, are those which regard their mode of translating a very common Hebraism, where the infinitive of a verb is placed before the future or preterite tense of the same word to give strength to the expression, or to imply the certainty of any event mentioned in the text. The following examples will shew the unworthy manner in which he has reflected on our learned translators by attributing to them a degree of ignorance, of which no person, after six weeks study in the Hebrew grammar, could possibly be guilty. In Gen. xxxvii. 8. the brethren of Joseph say to him, הַמֶּלֶךְ-תִּמְלֹךְ עָלֵינוּ “shalt thou *indeed* reign over us? and, אִם-מִשׁוֹל תִּמְשָׁל בָּנוּ “or shalt thou *indeed* have dominion over us?” and Mr. Bellamy says that the English Translators have rendered מִלֶּךְ and מִשׁוֹל by the word “indeed,” intimating that they thought these two verbs had been adverbs. In Gen. xliii. 3, Judah, giving his father an account of his mission into Egypt, says, הָעֵד הָעֵד בָּנוּ הָאִישׁ “the man did *solemnly* protest unto us,” and our author asserts that the King’s Translators have rendered the infinitive verb, הָעֵד “solemnly,” implying that they took this to be its literal meaning. In the seventh verse the same speaker says שְׁאוֹל-שְׂאֵל הָאִישׁ “The

man asked *straitly* of our state, &c:” and our author repeats his accusation. In the 20th verse of the same chapter the eleven sons of Jacob say to Joseph’s steward, יָרַד יָרְדָנוּ בְּתַחֲלָה לְשֹׁבֵר-אֶכָל, “We came *indeed* down at the first time to buy food,” and the New Translator informs us that it is not correct to render the word יָרַד by “indeed,” as our translators have done. He previously had told us in his Introduction that among our translators of the Bible in King James’s reign there was not a single person critically acquainted with the Hebrew language: it is much to be lamented that our author has thought the above expedients a *proper* mode of making good this hazardous assertion, though it is gratifying to observe that he found it the *only* method of rendering that assertion plausible.

One of the strangest positions contained in Mr. Bellamy’s New Version, and one which shews his small acquaintance with the New Testament, is, that Christ and the Apostles have always quoted the original Hebrew and not the Septuagint Version. Perhaps this gentleman is the only person who pretends to have studied the criticism of the Bible who doubts that the Apostles *generally* quoted from the Greek Version: that they always *have* done so, is by no means asserted, as their quotations sometimes differ materially

from the parallel passages. As, however, he has thought fit to controvert this fact, the following quotations from the Septuagint and the Greek Testament may serve to establish that point beyond dispute.

Deut. vi. 13. Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις, Alex. LXX, where תִּירָא “thou shalt fear,” has been confounded with תִּשְׁתָּחֵה, which metaphorically may mean “thou shalt worship.” This whole passage is quoted *verbatim*, Matth. iv. 10, and, with a slight transposition, in Luke iv. 8.

Isai. xlii. 4. Καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν, Vat. and Alex. LXX, where יְסִידִים “isles” has been identified with גִּוִּיִּם “nations,” is copied, Matth. xii. 21, reading ἐν for ἐπὶ.

Psal. viii. 2. Ἐκ στόματος νηπίων καὶ θηλαζόντων καρτηρίσω αἶνον, Vat. and Alex. LXX. We might here imagine that the Arabic word عِز “glory,” see Lex. Meninski, had been mistaken for the Hebrew כֹּחַ “strength.” The Vulgate has it “perfecisti laudem.” The error, whence-soever it originated, has been transcribed by the Apostle from the Septuagint, see Matth. xxi. 16.

Isai. liii. 8. Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη. Vat. and Alex. LXX. copied from the

latter, Acts viii. 33, with the word αὐτοῦ after ταπεινώσει.

Isai. vi. 10. Ἐπαχύνθη γὰρ ἡ καρδία του λαοῦ τούτου, καὶ τοῖς ὥσιν αὐτῶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς. Alex. LXX. The Vat. omits αὐτῶν. The Hebrew corresponding to this passage contains three imperative verbs in the Hiphil form, all of which are perverted in this translation, and the first, מִשְׁחֵם, is evidently translated as if it had been מִשְׁחָה, the preterite Hophal. The whole verse is quoted by the Apostle, see Acts xxviii. 27, with the exception of ἰάσωμαι substituted for ἰάσομαι, omitting αὐτῶν after ὥσιν.

Isai. lxi. 1. Ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ, κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν. Alex. LXX. The Vatican copy reads τὴν καρδίαν, which is better. The whole passage is quoted *verbatim* from the latter by St. Luke, iv. 18, with the addition of the words ἀποστεilai τεθραυσμένους ἐν ἀφέσει. This may be accounted for upon the supposition that a *metaphorical* sense of the last clause was inserted in the *text* of the Greek translation, (for אָסוּר° means “captus,”

° There is a Chaldee word סְרוּרִיָּא “cæcitates,” and an Arabic word ضَرِير “blind,” forming اَضْرَار in the plural, either of which may have been confounded by the Seventy with אָסוּרִים, and thus have caused their error.

i. e. "auribus, oculis vel pedibus," as well as "captivus," and פִּקְח־קִנְיָה may have been understood to mean "the opening of the eyelids,") and the other sense inserted in the margin of the Apostle's copy, who transcribed them both.

Amos ix. 12. Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος ὁ θεὸς ὁ ποιῶν ταῦτα. Alex. LXX. quoted *verbatim*, Acts xv. 17, with the addition of the word πάντα. The Vatican LXX. omits the words ἂν and τὸν Κύριον. Among other errors, the Seventy have here confounded יִרְשׁוּ "they shall possess," with יִרְשׁוּ "they shall seek after," and אֶדוֹם "Edom," with אָדָם "man." If this be not the case, the Hebrew has suffered great mutilation, an hypothesis adopted by Dr. Owen without the least hesitation.^p

Our author seems to be perfectly ignorant that such examples as the above are to be found in the New Testament, for upon any other supposition it is impossible to account for his assertion. He also seems to think that two or three examples where the Greek and Hebrew coincide, are sufficient evidence that his position is correct, which shews a want of discernment and logical powers seldom witnessed. One of these instances also

^p See his "Modes of Quotation."

disproves his assertion in a most positive and satisfactory manner. He tells us that the words of Christ upon the cross, when he wished to direct the attention of those present to the 22d Psalm, which is so minutely prophetic of his death, are a quotation from the Hebrew, though one of them is taken from the Chaldee paraphrast.^a The Hebrew text is *אֵלֵי אֵלֵי לָמָּה עֲזַבְתָּנִי*, but the Chaldee, *אֵלֵי אֵלֵי מָטוּל מַה שְׂבָקְתָנִי*, contains the word uttered by our Saviour on the cross, which is given in Greek letters by St. Matthew, xxvii. 46. *Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανὶ*; and yet this instance is adduced by our author as conclusive evidence that the Apostles and their Master always referred to the Hebrew!

This translator's qualifications as a commentator and a critic have now been ascertained with

^a It must be observed that, when I say that Christ quoted the Chaldee, I by no means imply that any of our present Targumim or paraphrases were then in existence. Something of the nature of these compositions must have been required immediately after the Babylonish captivity, when the unlearned Jews could not understand the Hebrew, and we find in Nehemiah, c. viii, that, after Ezra had read a portion of the law to the people, thirteen persons were employed to explain it, who "caused the people to understand the law." Thus would the Targumim receive their origin, though they now bear the names of those who made the latest alterations in them. We know little of the antiquity of the paraphrases which we now possess, nothing with certainty.

considerable precision, and it would be superfluous to enlarge on the extent of errors, both in reasoning and composition, of which the reader has had sufficient opportunities of judging from the foregoing specimens. It now only remains that we should examine his attainments in Hebrew grammar. This is the basis and ground-work of all criticism, and without it all other acquirements can be of little use. If the event of our enquiry shew that Mr. Bellamy is also deficient in this respect, it will be difficult to point out any excellence in the whole scope of literature which can be ascribed to him.

The first instance which demands investigation is one found in our author's Introduction.^r The text of Isai. vi. 10, is as follows, הַשְׁמִן לֵב-הָעָם הִזָּה וְאָזְנוֹ הַכֶּבֶד וְעֵינָיו הִשָּׁע פֶּן-יִרְאֶה בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמָע וּלְבָבוֹ יִבֶּן וְשָׁב וּרְפָא לוֹ: being rendered in the King's Bible, "*Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*" The three verbs which are translated in italics are imperatives singular in the Hiphil form. שָׁמַן, in Kal, means "to be fat," but הִשְׁמִין, in Hiphil, means, "to fatten." כָּבַד, in

^r Page xxx.

Kal, means "to be heavy, but הִכְבִּיד, in Hiphil, means "to make heavy." שָׁעָה, in Kal, means "to regard" any object, but הִשָּׁעָה, in Hiphil, means "to close up" the eyes, the causative force in this verb not being so easily traced as in the two former. The author of the New Version once ventured upon a new translation of this verse, which contains evident traces of the Septuagint, "The heart of this people *became gross*, also his ears *became heavy*, because his eyes *turned aside*; lest, &c." This interpretation would require the three verbs to have been preterites instead of imperatives, and the two last must have been in the plural. The first is rendered as if it were הִשָּׁמַן (3d person sing. pret. Hophal) "*have been made gross*," or perhaps שָׁמַן (3d person sing. pret. Kal.) "*has been gross*," the second as if it were הִכְבִּידוּ (3d person plur. pret. Hophal,) "*have been made heavy*" or perhaps כְּבִידוּ (3d person plur. fut. Kal,) "*have been heavy*," for it is not clear whether our author considered them as verbs in Kal or Hophal from his translation. The New Translator had been before charged with this error, and he attempts to defend himself in his Introduction. After informing us that "objectors" have said that the three verbs are imperatives Hiphil, he observes "when such bold assertions are made, with an appearance of something in

the shape of a grammatical knowledge of the Hebrew; the reader will be surprised to find that they are not altogether to be believed." This gentleman's opinion of his own authority seems really to be very extravagant. These *bold positions* may be found in every Hebrew grammar that ever was printed, and they have been *altogether believed* by every person whose knowledge of Hebrew has been derived from those useful books. All the *assertions* are on Mr. Bellamy's side, who would persuade us that both Grammars and Lexicons are impositions upon the world. There is no more doubt that the above verbs belong to the Hiphil form, than there is that they are verbs at all, and the manner in which the New Translator has treated the subject since his mistake was made known to him shews a spirit of obstinate perseverance in error truly pitiable. All scholars may occasionally commit blunders, though few can be capable of one so flagrant as the above, but no candid or sensible man can suppose that his reputation depends on the steadiness with which he supports them. Our author was advised on some occasion to consult R. Solomon's commentary, which might convince him of an error which he had committed respecting some Hebrew word in another part of scripture. In an evil hour Mr. Bellamy opened this comment for the

purpose of defending his interpretation of the above three words. The language used by Rashi is as follows, השמן לב העם הזה כמו והכבד את לבו לשון הלך פעול לבס הולך הלך והשמן אנגר"שנט בלעו ואזינו הולכים הלך : והכבד משמוע : It is not possible to translate R. Solomon literally, as he writes so concisely and his language is so very elliptical, that he would be unintelligible if his sentences were rendered word for word. His meaning in the above passage is however extremely plain. He is giving no explanation whatever of the *grammatical* sense of the words in the text, but simply explains the effect described by them, giving us to understand that the "grossness of heart," "heaviness of hearing," and "blindness of eye-sight," which befel the Jewish nation, was not a momentary evil, but the result of bad habits, which continually went on, and rendered their perversion of reason a lasting character of that people. He says not a single word about the form of the verbs themselves, of which he could not possibly entertain a doubt. Translating his words as literally as they will bear, they are, "השמן לב העם הזה" is like "הכבד את לבו" and belongs to the form "הלך פעול";^s their heart goes on continually till it is made gross, ("engraissant" in French,) "and its" (i. e. this nation's)

^s i. e. of those verbs which imply a perpetual and continued action.

"ears go on continually till it is made heavy of hearing." It is true that in this exposition he uses וְהִשְׁמִין and וְהִכְבִּיד in the Hophal form, but he by no means implies that the textual words הִשְׁמִין and הִכְבִּיד are to be understood in that form. Our author, however, was determined that this should be Rashi's meaning. He transcribes the whole passage, omitting לָשׁוֹן, which is essential to the sense and in the midst of the sentence, as well as אִגְרִי"שׁ נִלְטָו, (for the French word in Hebrew characters and the Rabbinical contraction, not being found in the Lexicons, perplexed him,) and translates all the rest wrong, joining Rashi's quotations from the text with his observations on them, and confounding both together. Having done all this, he says that the persons who advised him to read R. Solomon's comment were themselves unable to consult him, and that "Rashi was clearly of opinion, that not any of these verbs could be understood to be according to the common acceptance in the Hiphil conjugation." And this is the gentleman who presumes to *inform the public* that not one of King James's translators were critically acquainted with the Hebrew!

After this example the reader will not be astonished when he is assured that Mr. Bellamy's New Translation abounds with grammatical errors. It was intended in this chapter to give a list of certain

passages from the Hebrew Bible, accompanied with proofs of the incorrectness of his translation, but, upon entering into a calculation of their number, it very soon appeared that they would increase the bulk of this volume far beyond the author's intention. A choice selection of about half their number has therefore been made, and it was thought proper to place them in an Appendix, where the reader is requested to consult them. They are compressed into as small a compass as could be accomplished by means of studied brevity and a small type. Though they will be found to exceed a hundred by a very considerable number, they are by no means all the grammatical blunders which our author has committed, which would fill a volume of no small dimensions. Those mistakes which have arisen from giving words a different sense from that which they really bear, or other senses which they may in some cases require, comprising all perversions which do not involve the charge of grammatical ignorance, will not be noticed at all. Had any attempt been made to collect such errors, the pile would have been gigantic. By referring to the Appendix the reader will find that our author has made futures, preterites; active verbs, passive; infinitive verbs, participles; and confounded all the conjugations and tenses together in a mass of indescribable confu-

sion. Nouns are made verbs, and verbs nouns, pronouns are metamorphosed into conjunctions, and conjunctions into pronouns; in short, Mr. Bellamy has used all the parts of speech indiscriminately for one another, as if his translation had been the effect of blind chance. Had not this gentleman made very many professions of rendering the Hebrew word for word and in the most literal manner possible, we might have imagined that he had occasionally made an active verb passive or *vice versâ* for the sake of euphony, to make his periods more melodious and pleasing to English ears; but his own language renders this supposition impossible, and it is to be observed that his ungrammatical alterations do not produce this effect, but always render the sentences more harsh as well as more obscure than they are in the English Bible. Granting however that this may have been the case, and that many of the errors recorded in the Appendix are the result of inadvertency, to which all authors are sometimes liable, and which ought not to be condemned with too great severity,—were we even to suppose that *half* those blunders may meet with indulgence in consequence of these eleemosynary considerations, there will remain, after this extravagant allowance, so great a number that they would effectually ruin

the character of any individual as a critic or a scholar.

Our author informs us that his studies have been continued for the space of thirty years, and that he has in this interval assiduously applied himself to Hebrew literature. It is however pretty plain that all this time has not been employed in acquiring real or solid knowledge of the sacred language, for the existence of so much ignorance on the common points of grammar would in that case be an impossibility. It is more probable that he has been occupied during this long term of years in framing a variety of theories, and indulging fanciful speculations respecting the Cherubim, symbols, and other parts of what he supposes to have been the Ante-Levitical worship, and that these idle reveries have chased the recollection of the Hebrew verbs, their conjugations and inflexions, altogether from his mind. I am aware what a serious charge is made when a person is accused of this inordinate ignorance, and I should have entered upon the present enquiry into our author's merits with much greater satisfaction had the case been otherwise. It must however be confessed that, after many endeavours to account for this gentleman's perversions of the Hebrew grammar in as mild and indulgent a mode as possible, I am constrained to declare that it can

only be attributed to one cause,—deplorable and excessive ignorance of the very first rudiments of the Hebrew language. If the reader and the public should form a different opinion, I shall be very happy to find that I am in an error, though there is not the most remote probability of this taking place.

If a person be so little versed in Hebrew grammar as to have made more than a hundred violations of its rules in translating the first book of the Pentateuch, it would be trifling with the reader's patience to enter into any discussion of the strange meanings which he may think fit to give to various words where those rules are not concerned. It is impossible in this case to recognize such a writer as a competent judge of the most trivial point in Hebrew criticism, and perfectly useless to enter into any dispute with him respecting the meaning of Hebrew words which are capable of several significations according to circumstances. I shall therefore give no reasons why **אֵת** does not mean "substance," nor **יָדַע** "acknowledge," nor **רָאָה** "provide," &c. &c. nor shall I controvert our author's assertions when he says that **אֹר** means "to flow,"^t **נִחַשׁ** "to view attentively,"^u **חֲגֹרֶת** "enclosures,"^x **עֲרֹת** "symbols,"^y **שָׁכֶם** "a por-

^t See Mr. Bellamy's note on Gen. i. 3.

^u Ibid. on Gen. iii. 1.

^x Ibid. Gen. iii. 7.

^y Ibid. Gen. ix. 22.

tion,"^z בָּרִית "a purifying sacrifice,"^a &c. nor shall I attempt to shew that the fact of חָרֵב meaning "a sword, dagger, knife, pickaxe, mattock, &c," is a very bad reason for giving it the signification "burning."^b These, and many other novelties equally interesting and instructive, will be left unnoticed. Though great errors, they are also very glaring and self evident, nor in themselves calculated to produce mischief, which cannot be predicated of the greater part of our author's lucubrations. These topics are also omitted because it is considered quite sufficient to remove all apprehension of evil arising from inexperienced persons reposing confidence in Mr. Bellamy's assertions, if we prove that he is wholly incompetent to give an opinion on questions of this nature, or to decide the most trifling point of grammatical difficulty. The Appendix will accomplish this object in the most effectual manner. When this gentleman has succeeded in proving that the examples there contained do not involve the grossest violations of grammar, and that time is very remote indeed, it may then be proper to shew that the above senses attached by him to those Hebrew words are erroneous, and then that fact may be proved. Before he can effect this,

^z Ibid. on Gen. ix. 23.

^a Ibid. on Gen. ix. 17.

^b Ibid. on Gen. iii. 24.

he must wage an exterminating war against all Lexicons and Grammars, and, when he has destroyed the credit of both, \aleph shall be granted to mean "substance," or any thing else he pleases.

Before this rapid sketch of Mr. Bellamy's demerits as a Translator and commentator is finally closed, a single subject which has not yet been mentioned requires our attention. It is one which places his character in a far more unfavourable aspect than any which has hitherto come under the reader's observation, though his conduct on numerous occasions has been little calculated to inspire admiration. We have above found Mr. Bellamy professing that his work was intended to enable his readers, *particularly the clergy*, to check the supposed growth of infidelity.^c In an intemperate pamphlet,^d which he has just

^c See above, p. 170.

^d This pamphlet is full of the strangest and most glaring inconsistencies. He had before told us that Symmachus made the first Christian version from the Hebrew, he now says that it was Aquila. He tells us that St. Jerome and the authors of the King's Bible did not translate from the Hebrew *only*, because they are not always literal in their interpretation, and that our own translation is in many instances deficient in "dignity, simplicity, and propriety." It afterwards appears that these instances consist only of some redundant Hebraisms, such as "plaister them with plaister," "dance in dances, &c." so that whether these learned men have translated *literally* or *not literally*, they are equally

published against the conductors of the Quarterly Review, which betrays great want of judgment and abounds with personal invective which can only be understood by those gentlemen and by himself, or those intimately acquainted with both, he makes still more ample professions. He there says, "I was in hopes I should have been suffered to pursue my course unmolested during my labours, which, under the blessing of God, will I humbly trust, tend to promote the glory of my native country, and *the stability of her establishment*,"^e and again, "my motives and my *principles* are, I presume to hope, worthy of the protection of my country and *its Established Church*; and under the guidance of heaven, I look unto both."^f Now the well known and uniform liberality of the English Church on every occasion renders all these sounding professions perfectly *unnecessary*. The manner in which Mr. Bellamy's work is received in the world, depends in no sense on his being a member of our established religion. He may hold what opinions he pleases, and if his trans-

equally to be condemned. The Appendix to this volume will serve as very convincing evidence that Mr. Bellamy has not translated *from the original Hebrew only*, since all his reasoning against our own translators applies with three fold force against himself. He also says that the Talmud and the Targumim are written in good Hebrew!

^e "Reply to the Quarterly Review," p. 1.

^f Ibid. p. 48.

lation be really a valuable production, it will be regarded as such by all who can judge of its merits without any enquiry into his peculiar tenets. We know the truth of this observation by numerous examples, of which Lardner is one, and a memorable instance. The above earnest and solemn professions made by the New Translator would not have been here noticed, had not his book contained several passages which are in direct contradiction to the doctrines of our Church, and convey opinions subversive of its most fundamental principles. In a note to the first verse of Genesis, our author attempts to disprove a very certain fact, viz. that the word אֱלֹהִים is a plural noun; and says that persons who defend this position "have not observed the distinction between POLYTHEISM and PERSONALITY." He afterwards explains his own view of the meanings of these terms, and says that the latter expression merely implies "a *character* or *office*." Now this is an exposition not only never held by our Church, but immediately contrary to its tenets, and we may add that it is impossible for any one who gives the word this meaning to believe in the union of the three persons in the Godhead. The phrase *character* or *office*, when applied to the deity, can only mean different *modes* in which divine power operates, and with this gloss put upon the word *person*, it may with as much pro-

priety he said that there are an infinite number of persons in the divine essence as that there are three. It may not be the leading dogma of Sabellianism, but it is an interpretation which is adopted both by Sabellians, Noetians, and all that tribe of sectarians bordering on Socinianism, sometimes called Patripassians, who either make two persons of the Trinity mere empty names, or emanating virtues derived from the first. According to such an interpretation the doctrine of the Trinity is as much held by a Socinian as by one who receives all the three creeds of the English church. It is usually the first step towards the opinions of that sect, and it is a dangerous one, because it seems very consistent at first sight, and insidiously leads the minds of the unwary to reject doctrines with which it is not apparently at variance. Having informed us what he means by a plurality of persons, he in the 7th page says, "whatever plurality there *may be* in the Deity, there is but one creator—one God," and tells us that *he had shewn this* in his note on verse 1. Now he had shewn nothing of the kind: we have certain knowledge of the divine unity without any new proofs; and Mr. Bellamy can be understood by the above words to mean nothing else than that his erroneous mode of interpreting the word *personality* is the only one consistent with a belief

in one God. This surely is not language that can be held by a conscientious member of the English church. He cannot abstain from promulgating his own opinions, though they are at variance with our Articles, whilst he is averse to declaring them openly, and qualifies his hints with a "whatever plurality there *may be*," because he finds it convenient to represent himself as attached to the Establishment in consequence of the patronage which he receives from a few members of the English Hierarchy. We have not, however, seen all the obscure hints which this writer has thrown out, for in another place we find him enlarging upon "*the absurdity of invisible immaterial beings taking upon themselves materiality to render themselves visible to mortals*," an insinuation which seems meant to be understood only by those whose sentiments it is calculated to affect. It is not intended in the most distant manner to censure Mr. Bellamy for any opinions which he may entertain on doctrinal points, nor is it the object of this publication to controvert them. He may be either a Sabellian, Noetian or Socinian; such questions of faith belong to his own conscience, and can but little concern the world at large. He may also take such other means of giving circulation to his Translation, as may appear to be upright in his own eyes, and for

these he is accountable solely to the same internal monitor. But let him not attempt to undermine the principles or faith of his readers by covert allusions and dark insinuations, whilst he professes unqualified conformity with the church in which those readers have been educated, or step forwards as the champion of our Establishment, when he disbelieves its doctrines.

It is needless to enlarge on the motives which induced me to institute an investigation of Mr. Bellamy's Translation, upon the large scale which the reader has seen. That work is calculated to do inconceivable mischief, whether we regard the general interests of religion, as involved in his answers to deistical arguments, or those of the established church, whose doctrines are insidiously attacked, or the advancement of sound learning in the study of the Hebrew scriptures. All the European Translators, beginning with St. Jerome, have been calumniated, all the points which it is necessary to defend against infidels have been betrayed, all departments of criticism that relate to the Hebrew Bible have been perverted, all the rules of grammar violated, and all parts of Scripture mistranslated and misrepresented. It is the extent of Mr. Bellamy's ignorance, the amazing multitude of his errors that renders him dangerous, for his attainments are of the lowest order, and

he is rendered formidable solely by the patronage of many illustrious individuals, whose support has been owing to the dictates of their uniform liberality of disposition rather than to any other cause. Had the case been otherwise, the New Translator's work would have remained in that obscurity, to which it sooner or later must return, nor would there have been any necessity to draw it forth to daylight or to expose its author's incapacity. So long as Mr. Bellamy possesses the same power of doing mischief, and exerts those powers in the same manner, I shall not be found wanting in his pursuit, provided I continue in life and health. My disposition is averse to controversy, and I have not any intention of entering into one: indeed it would be ridiculous, after publishing the contents of my Appendix, to consider this writer as a person qualified to form an opinion, or give a decision on any question of Hebrew literature, and it would be still more absurd, after he has shewn that habitual vanity and self conceit have hardened his mind against conviction, whenever he has been proved to be in an error. Appendix (A) contains a select list of the violations of grammar committed by our author in the book of Genesis; Appendix (B) will contain those which he may commit in Exodus, and so on.

The above considerations form the sole induce-

ment which has prompted me to undertake this publication, and I repeat this assertion, because I well know what mean and mercenary motives the person upon whose writings I have animadverted is in the practice of attributing to his opponents. He may however be assured that his work is of such a description that it is incapable of exciting jealousy in any quarter arising from interested views, even supposing that men of literary habits were accessible to them, and that neither "publishers of Bibles" nor "editors of Reviews" can have any object in decrying his translation, except that of refuting its mischievous errors.

Our Version of the Bible undoubtedly may be much improved, and a fresh revision is an object highly desirable, but we do not want a *New Translation*, and least of all such a Translator as Mr. Bellamy. It is to be regretted that some of this gentleman's friends did not dissuade him from his extravagant undertaking, or that these attempts, if made, terminated unsuccessfully: we may now hope that they will be renewed, for he must unquestionably lose whatever reputation he may have possessed as a scholar if he persevere in his design. He writes also in his pamphlet that his health has begun to suffer from the unremitting exertions which such an


immense work requires. The difficulties which attend it are so great, that they must be highly oppressive to any individual, and it is inconceivable how a person labouring under such a number of radical deficiencies can possibly surmount them. If Mr. Bellamy be prudent, he will abandon this hopeless task, and betake himself to pursuits for which he is more adapted by his talents and acquirements.

Had this gentleman been duly aware of the difficulties to be encountered by one who attempts to translate the Holy Scriptures, or really sensible of the rare qualifications which ought to be united in his person, he probably would never have ventured on the version which he has unadvisedly presented to the world. Few have ever thought themselves singly competent for it, and by far the majority of these have in some respect failed, though men of great and enviable acquirements as well as splendid abilities. The work requires an extraordinary share of erudition in its author. He must be thoroughly acquainted with the languages in which the sacred records were originally written, familiar with their idiomatic peculiarities, dialects and niceties of expression, with all the masses of criticism written in its elucidation, and voluminous documents relating to the history of the sacred text. The Septuagint version, the

Chaldee Targumim and Paraphrases must be at his command, and he must be active in the detection of those numerous passages in which these, particularly the Chaldee, have been altered since their first probable date. He must examine with persevering industry the best comments of the most celebrated Rabbins and of the Greek and Latin fathers, from the latter of which he may be able to select portions of former versions which are not now extant; nor must he omit to make diligent enquiries into the peculiar opinions of those who have given up their whole lives to the study of God's word, that he may be aware of any bias of judgment under which they laboured, and thus be on his guard against their errors. He must particularly acquaint himself with the productions of those writers who had peculiar advantages in the interpretation of Scripture from living nearer the times in which the original languages were spoken, and must discriminate with great nicety between the different degrees of credit due to each. In the present day he ought not only to be well furnished with these necessary sources of information, but to be able, from an actual acquaintance with various modern languages, to avail himself of the translations which other learned men have made in the different countries of Europe. Yet these are but a small part

of his qualifications, and they are the easiest, because they require nothing but quickness of parts and some industry. He must have a head and a heart of uncommon excellence, for the work requires no ordinary portion of disinterestedness, piety, temper, sagacity, patience, prudence, forbearance and humility. He who undertakes it must have a heart wholly devoted to the service of religion, and an understanding not easily misled by the errors of his predecessors. The magnitude of the work before him must make him indefatigable, and its difficulty humble, and though immoveable when he knows that he is correct, he must be open to conviction when he is in error. He must have no grammatical inventions of his own to which his translation must conform itself, no favourite theological speculations to advance, no wild chimerical theories to support, and no violent religious party to defend. He must be elevated beyond all secular considerations by the most ardent zeal in the service of God, without allowing his imagination to become heated by fanatical impressions, and must ever be watchfully jealous of that deceitfulness of the human heart which exaggerates its own good qualities, and blinds the mind against its defects. He must be prepared both for praise and blame, for he will assuredly meet the latter more frequently than

the former, and must bear both with that unshak-
en temperance of mind which conscious innocence
and integrity can alone supply. Above all, he
must have acquired that rare degree of self-control,
on a subject where men both think and feel with
more violence than they do on any other, which
is the most difficult task assigned us by providence
in this life, and one which is least frequently
attained.



APPENDIX (A).

CONTAINING

A LIST OF THE CHIEF VIOLATIONS OF GRAMMAR

COMMITTED BY MR. BELLAMY

IN HIS

NEW TRANSLATION

OF THE

BOOK OF GENESIS.

IN the following catalogue I have only quoted the individual word, which Mr. Bellamy has either mistranslated in his text or misrepresented in his note, accompanied with its true grammatical description. This is followed by the whole clause from the King's Bible, the translation of that single word being printed in italics, and also by the corresponding clause in the New Translation, except in those cases where Mr. Bellamy's error is in his note, and not in his text. This arrangement was adopted for the sake of brevity, in consequence of the very great number of the New Translator's mistakes.

(1.) Gen. i. 2. מְרַחֶפֶת (part. sing. fem. *Pihel*)
 "And the Spirit of God *moved* upon the face of the waters."
King's Bible. The New Translator's note says that this word does not belong to the *Pihel* but to the *Hiphil* form, though, were this true, the participle must have been מְרַחֶפֶת, see Grammar.

(2.) Gen i. 17. לְהַאִיר (inf. Hiphil, prep. prefix) “*To give light upon the earth.*” *King’s Bible*. “*For the light, upon the earth.*” *New Version*. Mr. Bellamy has confounded the above word with the noun substantive אֹר, translating the passage as if it had been לְהָאֹר, see Lexicon.

(3.) Gen. ii. 4. בְּהִבְרָאם (inf. Niphal, prep. prefix, pron. affix) “*When they were created.*” *King’s Bible*. “*When he created them.*” *New Version*. Had the latter translation been correct, the Hebrew must have been בִּבְרָאוֹ אוֹתָם (inf. Kal, prep. pref. followed the pronoun in the accusative case).

(4.) Gen. ii. 10. יִפְרֹד (3d person. sing. fut. Niph. used instead of a preterite, see above, p. 218.) “*And from thence it was parted,*” *King’s Bible*. “*Which from thence divided.*” *New Version*. The latter translation would require the Hebrew to be יִפְרֹד (3d person. sing. fut. Kal.) though this word is never used in *Kal* except once, Ezek. i. 11, in the part. Pahul. Mr. Bellamy has also made the conjunction copulative a pron. relative.

(5.) Gen. ii. 17. מוֹת (inf. Kal) “*Thou shalt surely die.*” *King’s Bible*. “*Dying thou shalt die.*” *New Version*. The literal translation of the Hebrew would be “*to die thou shalt die,*” the infinitive verb being used merely to give energy to the expression, a common Hebraism. Our Version does not pretend to be literal, but it gives the exact sense; Mr. Bellamy’s *does* pretend to be literal, and he has made the infinitive a participle, as if the word in the original had been מֹת, see above, p. 168, where a similar error was noticed.

(6.) Gen. ii. 18. הֵיחַת (inf. from הָיָה) “*(It is) not good that the man should be alone.*” *King’s Bible*. “*It is not good the man being alone.*” *New Version*. Mr. Bellamy obviously believed the word to be the participle

of הָיָה, though this would have been הָיָה, see Exod. ix. 3.

(6.) Gen. ii. 23. יִקְרָא (3d pers. sing. fut. *Niphal*) “*She shall be called* woman.” *King’s Bible*. “*For this he will call* woman.” *New Version*. This translation would require the Hebrew to be יִקְרָא (3d pers. sing. fut. *Kal*). Mr. Bellamy in his note says, that this word is the 3d pers. sing. fut. *Pihel*, though in that form it would have been יִקְרָא. He also says that our Translators have rendered it “*he called*,” which is untrue.

(7.) Gen. iii. 11. הֲמֵן (*Prep. הֲ* interrog. pref. with Hhateph Pathach) “*Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?*” *King’s Bible*. “*Because of the tree, of which I commanded thee not to eat of the same, thou hast eaten.*” *New Version*. The interrogative prefix הֲ, which Mr. Bellamy seems not to know has such a power, is omitted in this translation.

(8.) Gen. iii. 24. וַיִּשְׁכֵּן (3d pers. sing. fut. *Hiph.* 1 conv.) “*And he placed* at the east of the garden of Eden cherubims.” *King’s Bible*. “*Then he tabernacled* at the east of the garden of Eden with the cherubim.” *New Version*. Among other errors in this verse, too tedious to enumerate, it is to be observed that the New Translator has rendered the above as if it had been וַיִּשְׁכֵּן, *Kal* instead of *Hiphil*, the former of which means “*to dwell*,” or “*reside*,” the latter “*to cause another person to dwell or reside*.”

(9.) Gen. iv. 4. הֵבִיא (3d pers. sing. pret. *Hiph.*) “*And Abel, he also brought* of the firstlings of his flock.” *King’s Bible*. “*But Abel, came even with firstlings of his sheep.*” *New Version*. Mr. Bellamy’s interpretation would have been correct had the original been בָּא (3d pers. sing. pret. *Kal*), see Grammar.

(10.) Gen. iv. 7. רִבֵּץ (*part. Benoni*) “*Sin lieth at the gate.*” *King’s Bible*. “*Lay the sin-offering at the gate.*” *New Version*. This would require the verb to be רִבֵּץ (*imper. sing. Hiphil*), see Grammar. Mr. Bellamy on this occasion exhibits his knowledge of antediluvian practices by asserting that the “gate” here spoken of was *the north gate where the sacrifices were slain.*”

(11.) Gen. iv. 13. מִנְשָׂא (*inf. Kal, prep. מִן pref.*) “*My punishment is greater than I can bear.*” *King’s Bible*. “*Great is my iniquity to be forgiven.*” *New Version*. Mr. Bellamy has confounded the above word with הִנְשֵׂא (*inf. Niphal*), see Grammar. It is impossible to translate the original *literally*, but it is rendered with as much precision in the English Bible as is consistent with the nature of our language.

(12.) Gen. iv. 26. הִחֵל (*3d pers. sing. pret. Hophal, from הָלַל*), “*Then began men to call upon the name of the LORD.*” *King’s Bible*. “*Who began to prophane in the name of Jehovah.*” *New Version*. Mr. Bellamy has made the same error with the Vulgate (see above, p. 89.) translating the word as if it had been הִחֵל in *Hiphil*, (see above, p. 114.) It literally means “*a beginning was made,*” “*captum est,*” as Montanus renders it. Another meaning has been attached to it, viz. “*it was prophane,*” and the passage may be understood, though rather fancifully, thus, that “the defection from true religion was so general in the time of Enos, that the worship of God *was regarded as prophane,*” “then was it a prophane thing to call upon the name of the LORD.” The New Translator has apparently given it both these meanings, and omitted the word לְקַרְא altogether.

(13.) Gen. v. 2. הִבְרָאם (*inf. Niphal, pron. aff.*) “*In the day when they were created.*” *King’s Bible*. “*In*

the day when he created them." *New Version*. See above, the same mistake in Art. 3.

(14.) Gen. v. 3. וַיֵּלֶד (3d pers. sing. fut. *Hiphil*, ו conv.) "and begat (a son) in his own likeness," *King's Bible*. "Now there was born (a son) in his likeness," *New Version*. This translation would require the Hebrew word to be וַיֵּלֶד (3d pers. sing. fut. *Niphal*, ו conv.) see Grammar.

(15.) Gen. v. 22. וַיִּתְּהַלֵּךְ (3d pers. sing. fut. *Hithpahel*, ו conv.) "And Enoch walked with God." *King's Bible*. "Moreover Enoch had walked himself with God." *New Version*. Here are two appalling mistakes, both of which our author has exhibited before. The accent by which he has converted the Hebrew verb into a *pluperfect* or *remote preter* is not *Pashita* but *Kadma*, (see above, p. 201.), and an intransitive verb cannot have an accusative case after it, (see above p. 189.)

(16.) Gen. vi. 5. יָצַר (noun subst. masc.) "Every imagination of the thoughts of his heart (was) only evil continually." *King's Bible*. "For he had formed every imagination of his heart, only of evil, all the day." *New Version*. This would require the Hebrew word to be יָצַר (pret. *Kal*), for even if we allowed the two *Pashtas* to convert the preterite into an *ultrapreterpluperfect*, we will not admit that it can change a noun substantive into a verb.

(17.) Gen. vi. 5. מַחְשְׁבַת (Heemantic noun fem. plur.) "Every imagination of the thoughts of his heart." *King's Bible*. "He had formed every imagination of his heart." *New Version*. This would require the above word to be מַחְשְׁבָה (Heem. noun fem. sing.) see Grammar.

(18.) Gen. 6. 11. וַתִּמָּלֵא (3d pers. sing. fem. fut. *Niphal* ו conv.) “*And the earth was filled with violence.*” *King’s Bible*. “*Yea injustice filled the earth.*” *New Version*. Mr. Bellamy has translated the above word as if it had been וַיִּמָּלֵא (3d pers. sing. masc. fut. *Pihel*, ו conv.) He has first made a *passive verb active*, and then, instead of giving that verb, which is feminine, its proper feminine noun הָאָרֶץ for a nominative case, has given it the *masculine noun* הָאָדָם as one, which is as gross a violation of Grammar as can be conceived.

(19, 20.) Gen. vii. 19, 20. וַיִּכָּסוּ (3d pers. sing. fut. *Pihel*, ו conv.) “*And all the high hills, that (were) under the whole heaven, were covered.*” “*And the mountains were covered.*” *King’s Bible*. “*And covered all the highest mountains; even under the whole heaven.*” “*Thus they covered the mountains.*” *New Version*. Our Author translates this word in both the above verses as if it had been וַיִּכָּסוּ (3d pers. sing. fut. *Pihel*, ו conv.), and censures the English Translators for rendering the same word both *hills* and *mountains*, but does not clearly define the difference between the two terms. He also says that the common reading “is, no doubt, very bad,” which we do not believe, but that the “Hebrew is correct,” which no person doubts, this being one of the very few original positions to be found in Mr. Bellamy’s large book to which we can yield unqualified assent.

(21.) Gen. vii. 23. וַיָּמָח (3d pers. sing. fut. *Niphal*, ו conv.) “*And every living substance was destroyed* which was upon the face of the ground,” *King’s Bible*. “*Even all manner of substance he destroyed,* which (was) upon the face of the ground,” *New Version*. Mr. Bellamy has translated this word as if it had been וַיִּמָּח (3d pers. sing. fut. *Kal*, ו conv.) again confounding the passive with the active voice.

(22.) Gen. viii. 21. אָסַף (1st pers. sing. fut. *Hiphil*) “*I will not again curse the ground any more for man’s sake;*” *King’s Bible*. “*I will neither consume, nor curse again the ground, for the transgression of man;*” *New Version*. Mr. Bellamy has confounded the above word, which has for its root אָסַף, “to add,” with another word אָסַף or אָסַף (1st pers. sing. fut. *Hiphil*, from אָסַף “to be consumed”). The passage literally is, “*I will not add to curse, &c.*”

(23.) Gen. viii. 21. לֹקֵל (inf. *Pihel*, prep. pref.) “*I will not again curse the ground any more.*” *King’s Bible*. “*I will neither consume, nor curse again the ground.*” *New Version*. Mr. Bellamy has translated the word as if it had been וְאָלֵל (1st pers. sing. fut. *Pihel*, 1 cop.) see Grammar.

(24.) Gen. ix. 7. וְרַבּוּ (imp. plur. 1 cop.) “*Bring forth abundantly in the earth, and multiply therein.*” *King’s Bible*. “*Bring ye forth on the earth, even abundantly therein.*” *New Version*. Here our author has converted a verb into an adverb!

(25.) Gen. xi. 4. וְנַעֲשֶׂה (1st pers. pl. fut. *Kal*. 1 cop.) “*And let us make us a name,*” *King’s Bible*. “*Thus shall be made for us a name:*” *New Version*. The New Translator has here made an active verb passive, a verb in the 1st person plural, to one in the third person sing. as if the text had been וְנַעֲשֶׂה (3d pers. sing. fut. *Niph*. 1 cop.) See Grammar.

(26, 27.) Gen. xi. 6. לַעֲשׂוֹת (inf. *Kal*, prep. pref.) “*And this they begin to do: and now nothing will be restrained from them, which they have imagined to do.*” *King’s Bible*. “*Even at this time they prophane with offerings: and now shall nothing be restrained from them, all that they have imagined for offerings.*” *New Version*.

Here a verb is transformed into a noun substantive plural, but by what agency we cannot learn.

(28.) Gen. xii. 2. בְּרִכָּה (imp. sing. ו cop.) “*And thou shalt be a blessing:*” *King’s Bible*. “*Which shall be a blessing.*” *New Version*. The New Translator has rendered the passage as if the word had been בְּרִי (3d pers. sing. fut. ו cop.) and has disguised the conjunction copulative as a pronoun relative.

(29.) Gen. xii. 12. יָחִי (3d pers. pl. fut. Pihel) “*And they will kill me, but they will save thee alive.*” *King’s Bible*. “*And they will slay me, and with thee will they live.*” *New Version*. Mr. Bellamy has here neglected to observe the causative power of the conjugation Pihel, which belongs to that form very frequently, though not so often as to Hiphil. He has translated the passage as if the above word had been יָחַי (3d pers. pl. fut. Kal) See Grammar.

(30.) Gen. xiii. 16. יִמְנָה (3d pers. sing. fut. Niphal) “*If a man can number the dust of the earth, (then) shall thy seed also be numbered.*” *King’s Bible*. “*If a man can number the dust of the earth, also thy posterity he shall number.*” *New Version*. This translation could not be correct unless the verb had been יִמְנֶה (3d pers. sing. fut. Kal.) See Grammar. Mr. Bellamy has here transformed a passive into an active verb.

(31.) Gen. xiv. 16. וַיָּשֶׁב (3d pers. sing. fut. Hiphil. ו conv.) “*And he brought back all the goods,*” *King’s Bible*. “*So he returned with all the substance,*” *New Version*. Here Mr. Bellamy has neglected the causative force of the Hiphil form, for, instead of rendering it, “*He caused to return,*” he has translated it as if the Hebrew had been וַיֵּשֶׁב (3d pers. sing. fut. Kal, ו conv.) See Grammar.

(32.) Gen. xv. 11. וַיֵּשֶׁב (3d pers. sing. fut. *Hiphil*. from נָשַׁב, ו conv.) “And when the fowls came down upon the carcases, Abram *drove* them away.” *King’s Bible*. “Then descended the covering upon the bodies, with them *he inspired* Abram.” *New Version*. What this collection of words may mean has not been discovered, and four closely printed columns of annotation indited by Mr. Bellamy have left them as obscure as before. In one place, however, we find something definite, for the New Translator tells us that “the word יֵשֶׁב *yasheeb*, is the third person singular *preter*.” The reader will recollect that our author does not admit the converse conjunction, and has left it out in his account of this word.

(33.) Gen. xv. 15. טוֹבָה (fem. adj.) “Thou shalt be buried in *good* old age.” *King’s Bible*. “Thou shalt be buried, in old age, *prosperous*.” *New Version*. See a similar error noticed above, page 184.

(34.) Gen. xvi. 13. רָאִיתִי (1st pers. sing. pret. *Kal*.) “*Have* I also here *looked* after him that seeth me?” *King’s Bible*. “Thus also here *I have been convinced*, afterwards respecting myself.” *New Version*. What these words mean is very problematical; nor is any thing certain respecting them except that the above active verb is rendered in the passive voice.

(35.) Gen. xvii. 10. הַמּוֹל (infin *Niphal*.) “This (is) my covenant which ye shall keep, between me and you and thy seed after thee; every man child among you *shall be circumcised*.” *King’s Bible*. “This is my covenant which ye shall keep, between me, and you; and, after thee, thy posterity: *circumcise* among you, every male.” *New Version*. This would require the original to have been מוֹלֵה (imp. pl. *Kal*.) See Grammar. The passage literally is rendered, “*That* every man child among you *be circumcised*.”

(36.) Gen. xvii. 13. **הַמּוֹל יְמוֹל** (inf. and 3d pers. sing. fut. *Niph.*) “*Must needs be circumcised.*” *King’s Bible*. “*He shall circumcise.*” *New Version*. Here an active verb is substituted for the passive, and the infinitive verb which precedes the future, and is used to give energy to the command, (see above, Art. 5,) is omitted by the New Translator.

(37.) Gen. xvii. 14. **יְמוֹל** (3d pers. sing. fut. *Niphal*) “*And the uncircumcised man child whose flesh of his foreskin is not circumcised, &c.*” *King’s Bible*. “*Yea the uncircumcised male, who will not circumcise the flesh of his foreskin, &c.*” *New Version*. This mistake resembles the last, the above word being translated as if it had been **יְמוֹל** (3d pers. sing. fut. *Kal.*) See Grammar. The passage might have been rendered more literally than it is in our Bible, “*Shall not be circumcised,*” i. e. at the appointed age for this rite.

(38, 39.) Gen. xvii. 24, 25. **בְּהַמּוֹל** (*infin. Niphal.* prep. pref.—pron. aff.) “*And Abraham (was) ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son (was) thirteen years old, when he was circumcised in the flesh of his foreskin.*” *King’s Bible*. “*Now Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin. And Ishmael his son; (was) thirteen years old: when he circumcised him; in the flesh of his foreskin.*” *New Version*. Both these errors are similar to that noticed in Art. 3.

(40.) Gen. xvii. 26. **נִמּוֹל** (pret. 3d. pers. sing. *Niphal.*) “*In the selfsame day was Abraham circumcised.*” *King’s Bible*. “*On this same day, Abraham circumcised.*” *New Version*. The latter translation would require the above word to be **מָל** or **נָמַל**, for there are two separate roots **מּוֹל** and **נָמַל**, both having the same signification, and the word in question is formed partly from

the one and partly from the other, a common occurrence in such cases. The former of these verbs would form the preterite of Niphal, if regularly inflected, נָמַל, like נָקַם, and the latter נָמַל, like נָגַשׁ, see Grammar.

(41.) Gen. xviii. 1. פָּתַח (noun. subst. masc.) "And he sat in the tent *door* in the heat of the day." *King's Bible*. "Where he continued *opening* the tabernacle, about the heat of the day." *New Version*. Here Mr. Bellamy has transformed a noun substantive into a verb, translating it as if the Hebrew had been פָּתַח (part. Benoni, from פָּתַח) see Grammar.

(42.) Gen. xviii. 4. יִקַּח (3d pers. sing. fut. Hophal) "Let a little water, I pray you, *be fetched*." *King's Bible*. "Take now a little water." *New Version*. Here our author has translated as if the Hebrew had been קָחָה (imp. pl. Kal.) see Grammar, having confounded a passive with an active verb.

(43.) Gen. xviii. 11. בָּאֵם (part. Ben. pl.) "Now Abraham and Sarah (were) old (and) *well stricken* in age;" *King's Bible*. "Now Abraham and Sarah were old, the days *had come*;" This would require the Hebrew to have been בָּאֵה (3d pers. pl. pret. Kal.) even allowing the accent Tiphca to convert this word into a *pluperfect* or *remote preter.* Mr. Bellamy has also omitted the preposition prefixed to the ensuing word.

(44.) Gen. xviii. 12. בָּלְתִּי (infin. Kal, pron. affix.) "After *I am waxed old*." *King's Bible*. "After *it had ceased to be with me*." *New Version*. This mode of translation is wholly unaccountable; there is no possibility of discovering what led to the mistake, and nothing is certain except that the New Translator has rendered

a verb in the infinitive like one in the third person singular preterite.

(45.) Gen. xviii. 14. הִפְלִיא (3d pers. sing. fut. Niphal, הִּ interrog.) “Is any thing too hard for the LORD?” *King’s Bible*. “This wonderful matter, is from JEHOVAH.” *New Version*. Here Mr. Bellamy has transformed a verb passive with the interrogative prefix, into a noun substantive with the article prefixed, as if the Hebrew had been הַפְלִיא.

(46.) Gen. xviii. 19. הֵבִיא (infin. Hiphil) “That the LORD may bring upon Abraham &c.” *King’s Bible*. To this end *Jehovah will bring upon Abraham &c.*” *New Version*. This would have required the word in the original to be יְבִיא (3d pers. sing. fut. Hiphil) see Grammar. Mr. Bellamy informs us in his note that “the ה ha, prefixed to בִּיא bia, reads with this word thus, because; viz. because Jehovah, &c.” Now there is no such word in Hebrew as בִּיא, and the ה, which he calls a prefix, is a necessary part of the verb.

(47.) Gen. xviii. 21. כָּלָה (noun subst. fem.) “Whether they have done altogether according to the cry of it which is come unto me.” *King’s Bible*. “If according to the complaint they have made, that is come before me; it endeth.” *New Version*. The literal meaning of this word is “completion” or “consummation,” and the passage might be rendered, “Whether they have made completion,” i. e. of their wickedness, whether the depravity of the people of Sodom had attained its utmost extravagance. Mr. Bellamy has made this noun substantive a verb, “it endeth,” and, in order to do this, substituted a semicolon between the accent Munach and the great King Athnach, which is as forcible a violation of the accents as can be committed.

{48.} Gen. xix. 9. שְׁפוֹט (inf. Kal) "And he will needs be a judge:" *King's Bible*. "And he hath executed judgment wrongfully;" *New Version*. Mr. Bellamy translates this passage as if the above word had been מִשְׁפֹּט (Heemantic noun), and introduces the word "wrongfully" without any authority. This infinitive verb follows the future merely for the sake of energetic expression, see above, Art. 36.

{49.} Gen. xix. 12. הוֹצֵא (imp. sing. Hiphil) "Bring (them) out of this place:" *King's Bible*. "Go forth from the place." *New Version*. This interpretation would require the above word to be הֹצֵא (imp. sing. Kal). see Grammar.

{50.} Gen. xix. 15. הִנְמָצְאָה (part. plur. fem. Niphal, ה art. pref.) "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed &c." *King's Bible*. "Arise, take thy wife and thy two daughters, whom thou hast found; lest thou be consumed, &c." *New Version*. There are two modes of understanding this word, which literally means "inventas," thy two daughters "which are found." This phrase may either imply that they "were found faithful to him," as the Targum of Onkelos has it, or that they were found ready at hand, "quæ præsto sunt," as the best versions have it, and as our translators understood it. The *New Version* would require the Hebrew to be אֲשֶׁר מָצְאָהָ, for Mr. Bellamy has used the article prefix as a pronoun relative, and converted the participle passive into the 2d pers. sing. pret. Kal. See Grammar.

{51.} Gen. xix. 32. נִשְׁקָה (1st pers. pl. fut. Hiphil) "Come, let us make our father drink wine," *King's Bible*. "Therefore we will drink wine, with our father," *New Version*. This is rendered as if the Hebrew had been נִשְׁקָה (1st. pers. pl. fut. Kal,) see Grammar.

{52, 53.} Gen. xix. 33, 35. וַתִּשְׁקִין (3d pers. plur. fut. fem, Hiphil, ו conv.) "And they made their father

drink wine that night:" *King's Bible*: "So they drank wine, with their father that same night:" *New Version*. "And they made their father drink wine that night also:" *King's Bible*. "Then they drank wine also that night, with their father:" *New Version*. As if the Hebrew had been וַתִּשְׁקֶינָה or וַתִּשְׁכֶּינָי (3d pers. plur. fut. fem. Kal, 1 conv.) see Grammar.

(54.) Gen. xix. 34. נִשְׁקֶנּוּ (1st. pers. pl. fut. Hiphil, pron. aff.) "Let us make him drink wine this night also;" *King's Bible*. "We will drink wine also this night," *New Version*. Here the pronoun affix "him" is altogether neglected. In other respects the mistake is identical with that in Art. 51.

(55.) Gen. xx. 3. מֵת (noun adjective, or part. Ben.) "Behold thou (art but) a dead man," *King's Bible*. "Behold thou shalt die," *New Version*. Mr. Bellamy translates the word as if it had been תָּמוּת (2d pers. sing. fut. Kal.) See Grammar.

(56.) Gen. xx. 3. וְהִוא (pron. fem.) "For she (is) a man's wife." *King's Bible*. "For this same lord is her husband." *New Version*. Mr. Bellamy seems not to know the difference between a masculine and feminine pronoun.

(57.) Gen. xx. 3. בַּעֲלָהּ (part. Pahul, in reg.) "For she (is) a man's wife." *King's Bible*. "For this same lord is her husband." *New Version*. The passage literally is, "for she (is) married (to) a husband." Mr. Bellamy has transformed a participle feminine into a noun subst. masc. His English would require the Hebrew to be, כִּי אֶרְנִי הִנֵּה בַּעֲלָהּ.

(58.) Gen. xxi. 8. הִנְמִיל (infin. Niphal) "And Abraham made a great feast the (same) day that Isaac was weaned." *King's Bible*. "Then Abraham made a great feast, on the day that he weaned Isaac." *New*

Version. Here a *passive* verb is made *active*, as if the Hebrew had been גְּמולוֹ (infin. Kal, pron. aff.) See Grammar.

(59.) Gen. xxi. 15. הַשִּׁיחַ (Heemant. noun subst. pl. הָ art. pref.) "And the water was spent in the bottle, and she cast the child under one of *the shrubs*." *King's Bible*. When the water in the bottle was spent, then she left the lad, because of another *communication*." *New Version*. Mr. Bellamy has rendered a *plural* noun in the *singular* number: what is to be understood by his translation, I do not know.

(60.) Gen. xxii. 12. יָרָא (Benoni part.) "For now I know that thou *fearest* God," *King's Bible*. "Because now I know that he *feareth* GOD." Mr. Bellamy has identified this word with יָרָא (3d pers. sing. pret. Kal.) The verb is irregular, and forms its active participle not יוֹרֵא, but יָרֵא or יָרָא, the former of which may easily be mistaken for the preterite Kal, but the latter cannot, except by a person imperfectly acquainted with the grammar.

(61.) Gen. xxii. 12. אָתָּה (pron.) "For now I know that *thou* fearest God," *King's Bible*. "Because now I know that *he* feareth GOD," *New Version*. The distinction between אָתָּה "thou" and הוּא "he," is to be found in the 3d page of most Hebrew Grammars, and familiar to any one, who has learned even the elements of the language.

(62.) Gen. xxii. 14. יֵאמַר (3d. pers. sing. fut. Niphal, see art. 4.) "As it is said (to) this day, In the mount of the LORD it shall be seen." *King's Bible*. "For he *will certify* this day; &c." *New Version*. Here an *active* verb has usurped the place of a *passive*, as if the original had been יֵאמַר (3d pers. sing. fut. Kal) See Grammar.

(63.) Gen. xxii. 14. יִרְאֶה (3d pers. sing. fut. *Niphal*.) "In the mount of the LORD it shall be seen." *King's Bible*. "In the mount JEHOVAH will provide." *New Version*. This mistake is like the last; how Mr. Bellamy came to attach this meaning to the verb רָאָה, I cannot conjecture, unless it was from finding it explained in some Hebrew-Latin Lexicon by the word "providere".

(64.) Gen. xxiii. 6. מִקְבֵּר (infin. Kal, prep. pref.) "None of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead." *King's Bible*. "Not a man concerning the same, will withhold from thee his sepulchre, bury thy dead." *New Version*. This translation would require the original word to have been קָבַר or קְבוֹר (imper. sing. Kal.) See Grammar.

(65.) Gen. xxiv. 1. בָּא (part. Benoni sing. masc.) "And Abraham was old, (and) well stricken in age." *King's Bible*. "Now Abraham was old; the days had come." *New Version*. This error is similar to that noticed in Art. 43.

(66.) Gen. xxiv. 5. הִהְיֵשֶׁב (infin. Hiphil, הִ inter. pref. Hhateph Pathach being converted into Sægol on account of the ה following,) "Must I needs bring thy son again &c." *King's Bible*. "On returning shall I return with thy son, &c." *New Version*. Here the infinitive is used for the same purpose as in Art. 36. Mr. Bellamy's literal translation has rendered this word as if it had been הִשָּׁב (part. Benoni, הִ inter. prefix.) See Grammar.

(67.) Gen. xxiv. 5. אָשִׁיב (1st pers. sing. fut. *Hiphil*) "Must I needs bring thy son again &c." *King's Bible*. "On returning shall I return &c." *New*

Version. This would require the word in the original to be **אָשׁוּב** (1st pers. sing. fut. *Kal*), as in this form the verb means “to return,” but in Hiphil, “to cause another to return,” “to bring back” something or some person.

(68.) Gen. xxiv. 8. **תָּשׁוּב** (2d pers. sing. fut. *Hiphil*) “Only bring not my son thither again.” *King’s Bible*. “Only with my son, thou shalt not return thither.” *New Version*. This would require the Hebrew to be **תָּשׁוּב** (2d pers. sing. fut. *Kal*), see last Art.

(69.) Gen. xxiv. 17. **הִנְמִי־אֵינִי** (imp. fem. sing. *Hiphil*, pron. aff.) “Let me, I pray thee, drink a little water of thy pitcher.” *King’s Bible*. “Afford me, I pray thee, a little water, from thy vessel.” *New Version*. The literal meaning of the word is “cause me to drink.” Our author translates it as if it had been in *Kal*, having deprived it of the causative force. How he came to assign the above meaning to it, “afford me,” is not known.

(70.) Gen. xxiv. 18. **וַתִּשְׁקְהוּ** (3d pers. sing. fem. fut. *Hiphil*, **ו** conv. pref. pron. aff.) “And gave him drink.” *King’s Bible*. “And she supplied him.” *New Version*. Here *Hiphil* is translated like *Kal*, and a wrong sense given to the word.

(71.) Gen. xxiv. 42. **אֲשֶׁר אֲנִי הֵלֵךְ עָלֶיהָ** “If now thou do prosper my way *which* I go:” *King’s Bible*. “If thou art now prospering my journey, *whither* I am going *concerning her*:” *New Version*. This error is somewhat more atrocious than that noticed above in page 231. The expression in both places is much the same, and Mr. Bellamy’s versatility is exhibited in its brightest colours. **אֲשֶׁר עָלֶיהָ**, as above observed, means “whereon,” but our author renders **אֲשֶׁר** “whither,” and **עָלֶיהָ** “concerning her,” though in the former instance he rendered the

first of these words “when,” and the latter “to it.” The expression in this passage is literally, “my journey whereon I (am) going.”

(72.) Gen. xxiv. 51. דָּבַר (3d pers. sing. pret. Pihel) “As the LORD hath spoken.” *King’s Bible*. “According to the word of JEHOVAH.” *New Version*. This would require the Hebrew to be עַל־דְּבַר יְהוָה instead of בְּאֶשֶׁר דָּבַר יְהוָה. Mr. Bellamy has transformed a verb into a noun substantive.

(73.) Gen. xxiv. 60. הָיָה (imp. sing. fem. from הָיָה “to be,”) “Be thou (the mother) of thousands of millions,” *King’s Bible*. “Live for multitudes:” *New Version*. Our author has here confounded the root הָיָה, “to live,” with הָיָה, “to be,” much in the same manner as in Gen. iii. 23, where he mistook עָבַר for עָבַד.

(74.) Gen. xxv. 21. וַיַּעֲתָר (3d pers. sing. fut. *Niph.* ו conv.) “And the LORD was entreated of him,” *King’s Bible*. “And he prevailed before JEHOVAH;” *New Version*. Our author has translated the above word as if it had been in *Kal*, for, besides giving it a wrong signification, he has made a passive verb active.

(75.) Gen. xxvi. 1. גִּרְרָה (nomen loci, הַּ, *paragog.* affix.) “And Isaac went unto Abimelech king of the Philistines unto Gerar.” *King’s Bible*. “And Isaac went to Abimelech king of the Philistines, of Gerar.” *New Version*. Mr. Bellamy has not noticed the הַ *paragogic*, which implies motion to a place.

(76.) Gen. xxvii. 25. הִנְיָשָׂה (imp. *Hiph.* הַּ, *paragog.* affix.) “And he said, Bring (it) near to me,” *King’s Bible*. “Then he said, Approach before me,” *New Version*. This would require the above verb to be

in Kal, **וַיֵּשׁ**, instead of the above word. Mr. Bellamy has mistranslated **וַיֵּשׁ** (3d. pers. sing. fut. *Hiph.* 1 conv.) in a similar manner in the same verse.

(77.) Gen. xxvii. 31. **וַיָּבֹא** (3d. pers. sing. fut. *Hiph.* 1 conv.) “*And brought it unto his father,*” *King’s Bible*. “*So he came to his father:*” *New Version*. Here a Hiphil verb is translated like Kal, as if it had been **וַיָּבֹא**. See Grammar.

(78.) Gen. xxvii. 39. **מֵעַל** (two prep. **מִן** and **עַל**, used adverbially) “*Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;*” *King’s Bible*. “*The fatness of the earth shall be thy dwelling; and the dew of heaven, from the most high.*” *New Version*. Here the preposition **עַל** seems to have been identified with the noun substantive **עֲלִיוֹן**, “*the most high.*”

(79.) Gen. xxviii. 11. **מִרְאֲשָׁתִּי** (Heem. noun. fem. plur. pron. aff.) “*And he took of the stones of that place, and put (them for) his pillows,*” *King’s Bible*. “*Then he took some of the stones of that place; which he erected at his beginning:*” *New Version*. Here are three errors, a plural noun is made singular, the first letter **מ** is made a preposition, in which case it ought to have had Tzere instead of Sheva for its vowel, and the conjunction, which in this place is both copulative and conversive, is transformed into a pronoun relative. Two of these errors are repeated in verse 18. of the same chapter.

(80.) Gen. xxix. 7. **הָאֵסָף** (inf. *Niphal.*) “*Neither (is it) time that the cattle should be gathered together:*” *King’s Bible*. “*Neither is it time to assemble the cattle.*” *New Version*. Here a passive verb is made active.

(81.) Gen. xxx. 3. מְנָה (pronoun abl. case,) "That I may also have children *by her*." *King's Bible*. "And I even *will portion* her offspring." *New Version*. Here a pronoun is made a verb, Mr. Bellamy probably deriving the above word from מָנָה. He may have regarded it as the part. fem. sing. Pihel, though this would have been מְנֶה, see Grammar.

(82.) Gen. xxx. 3. וְאֶבְנֶה (1st pers. sing. fut. Niph. ו cop. pref.) "That I may also have children *by her*." *King's Bible*. "And I even *will portion her* offspring." *New Version*. Here a verb is made a noun substantive. The word literally means, "I shall be built up," used metaphorically for "I shall have children." Montanus renders it "ædificabor."

(83.) Gen. xxx. 8. נִפְתָּלִי (Heem. noun plur. in reg.) "With great *wrestlings* have I wrestled with my sister," *King's Bible*. "God *hath joined me*. I am joined with my sister," *New Version*. On this occasion Mr. Bellamy has made a noun substantive a verb, and used the plural termination as a pronoun affix. The word נִפְתָּלִי in this verse is also very strangely perverted, and in such an unaccountable manner that it is impossible to trace the mistake to any probable origin.

(84.) Gen. xxx. 33. גָּנוּב (part. Pahul) "That shall be counted *stolen* with me." *King's Bible*. "Take *away* the same before me." *New Version*. This translation renders a past participle as if it had been the imperative.

(85.) Gen. xxx. 33. הוּא (pron. nom. case,) "That shall be counted *stolen* with me." *King's Bible*. "Take *away the same* before me. *New Version*. This would require the Hebrew to have been אֹתוֹ, the accusative instead of the nominative case. See Grammar.

(86.) Gen. xxxi. 40. וַתֵּרֶד (3rd. pers. sing. fem. fut. Kal, from נָרַד, ו conv.) “and my sleep departed from mine eyes.” *King’s Bible*. “Yea sleep I have driven from mine eyes.” *New Version*. This word in this particular instance is formed like those verbs deficient in ו first radical. Mr. Bellamy has translated it as if it had been 1st pers. sing. pret. See Grammar.

(87.) Gen. xxxii. 19. בְּמִצָּאֲכֶם (inf. Kal, prep. prefix, pron. affix) “On this manner shall ye speak unto Esau, *when ye find him*,” *King’s Bible*. “In this manner you shall speak to Esau, *when ye deliver them to him*,” *New Version*. This verb is somewhat anomalous, its regular infinitive being מִצּוֹא. Buxtorf says that it is written “cum cholem præter morem, et pathach, propter sequens chatephpathach.” See Thes. Gram. Lib. 2, cap. 17. Mr. Bellamy has given this verb a sense which it never can have, “to deliver,” and has translated the passage as if there had been another word, אוֹתָם “them,” and לוֹ instead of אֵתוּ.

(88.) Gen. xxxii. 25. וַיִּתְקַע (3d pers. sing. fem. fut. from יָקַע, ו convers.) “and the hollow of Jacob’s thigh was out of joint,” *King’s Bible*. “thus he clapped the hand (on) the loin of Jacob.” *New Version*. This would require the Hebrew to be וַיִּתְקַע (3d pers. sing. masc. fut. from יָקַע, ו conv.) nor could it have the meaning which our author assigns it, unless the maccaph after הָ were removed, and a complete change took place in the accents.

(89.) Gen. xxxii. 30, וַיִּתְנַצֵּל (3d pers. sing. fem. fut. Niphal, ו conv.) “For I have seen GOD face to face, and my life is preserved.” *King’s Bible*. “For I have revered GOD face to face; and thou hast delivered

my soul." *New Version*. As if the Hebrew had been וְתָצִיל (2nd pers. masc. sing. fut. *Hiphil*, ו conv.) See Grammar.

(90.) Gen. xxxiv. 15. לְהַמּוֹל (Inf. *Niph.* prep. pref.) "That every male of you *be circumcised*;" *King's Bible*. "To circumcise among you every male;" *New Version*. As if the Hebrew had been לְמוֹל (inf. *Kal*, prep. pref.) see Grammar. Mr. Bellamy has made an passive verb active.

(91.) Gen. xxxiv. 17. לְהַמּוֹל (as before) "But if ye will not hearken unto us, *to be circumcised*," *King's Bible*. "But if ye hearken not to us, *concerning the circumcision*:" *New Version*. Here the infinitive verb seems to have been confounded with the Heemantic noun מוֹלָה.

(92.) Gen. xxxiv. 19. לַעֲשׂוֹת (Infin. *Kal*, prep. pref.) "And the young man deferred not *to do* the thing," *King's Bible*. "For the youth stayed not, *but he did* the thing;" *New Version*. Here the infinitive verb, with the prep. prefix, is identified with the 3d pers. sing. masc. fut. with a conversive conjunction, as if the Hebrew had been וַיַּעֲשֶׂה, see Grammar.

(93.) Gen. xxxiv. 21. נָקַח (1st pers. plur. fut. *Kal*, from לָקַח) "Let us take their daughters to us for wives." *King's Bible*. "Their daughters *shall be taken* among us for wives." *New Version*. As if the Hebrew had been תִּלְקַחְנָה (3d pers. plur. fem. fut. *Niphal*.) see Grammar. An active verb is here made passive.

(94.) Gen. xxxiv. 21. נָתַן (1st. pers. pl. fut. *Kal*, from נָתַן) "And let us give them our daughters."

King's Bible. "And our daughters *shall be given* to them." *New Version.* This error is similar to the last.

(95.) Gen. xxxiv. 22, בְּהִמּוֹל (inf. Niph. prep. pref.) "*If every male among us be circumcised.*" *King's Bible.* "*By circumcising among us, every male.*" *New Version.* See Art. 90.

(96.) Gen. xxxiv. 23, נִאֲזָתָה (1st pers. plur. fut. Kal, from יָאָתָה, ה' parag.) "*Only let us consent unto them,*" *King's Bible.* "*Surely it shall be granted to them,*" *New Version.* Here an active verb is made passive, though this word is never found in Niphal, and though plural, is made singular.

(97.) Gen. xxxiv. 24. וַיִּמּוֹל (3d pers. pl. masc. fut. Niph. ו' conv.) "*And every male was circumcised,*" *King's Bible.* "*So they circumcised every male,*" *New Version.* A passive verb is here made active, being translated by Mr. Bellamy as if the word in the original had been וַיִּמּוֹלוּ (3d pers. pl. mas. fut. Kal, ו' conv.) see Grammar, and Art. 90.

(98.) Gen. xxxvii. 8. הִמְלִיךָ (inf. Kal, ה' inter.) "*Shalt thou indeed reign over us?*" *King's Bible.* "*What, ruling shalt thou reign over us?*" *New Version.* See art. 5, and above, p. 272. Here the infinitive verb is made a participle.

(99.) Gen. xxxvii. 8. מְשׁוֹל (inf. Kal.) "*Or shalt thou indeed have dominion over us?*" *King's Bible.* "*No dominion shalt thou exercise, over us.*" *New Version.* Here a verb is made a substantive, being apparently confounded by the New Translator with the Heemantic noun מְשָׁל.

(100.) Gen. xxxvii. 8. שָׁנָא (inf. Kal.) "*And they*

hated him yet the more for his dreams." *King's Bible*. "So they combined still *hating* him; because of his dreams." *New Version*. The passage, if literally rendered, would be, "and they added further to *hate* him." Mr. Bellamy has made the infinitive verb the plural part. Benoni.

(101.) Gen. xxxvii. 10. הִבֹּנֵה (inf. Kal. הָ inter. pref.) "Shall I and thy mother and thy brethren *indeed* come to bow down ourselves to thee to the earth?" *King's Bible*. "Shall I with thy mother and thy brethren *approaching* come, to bow ourselves before thee to the earth?" *New Version*. The use of the infinitive verb in this instance is the same as in Art. 5, and Mr. Bellamy's error is like that committed by him in the last No.

(102.) Gen. xxxvii. 24. רֵק (noun adj.) "And the pit (was) *empty*, (there was) no water in it." *King's Bible*. "But the pit (was) *miry*; no water was therein." *New Version*. Mr. Bellamy has referred to Psalm xviii. 42, in justification of the sense given to the above word, saying that in that place it "conveys this meaning." The word however is not found in that verse, which contains the word טִיט "dirt," or "mire," and the only word which the New Translator can have confounded with the above is the verb אֶרֶיקם "I will cast them out," from which it seems that he has made a verb active a noun adjective.

(103.) Gen. xxxvii. 33, טָרַף (inf. Kal) "Joseph is *without doubt* torn in pieces," *King's Bible*. "Torn, torn is Joseph." *New Version*. This use of the infinitive verb prefixed to the preterite Puhul resembles that noticed in Art. 5. Mr. Bellamy has translated the above word as if it had been טָרוּף (part. Pahul), see Grammar.

(104.) Gen. xxxviii. 10. וַיָּמָת (3d pers. sing. fut. Hiphil, ו conv.) "*Wherefore* he slew him also." *King's*

Bible. "Therefore he died, also before him." *New Version.* As if the Hebrew had been וַיָּמָת (3d pers. sing. fut. *Kal*, 1 conv.) See Grammar.

(105.) Gen. xxxviii. 25. מוֹצֵאת (part. fem. sing. *Hophal*) "When she (was) brought forth," *King's Bible.* "When she came forth," *New Version.* Mr. Bellamy has confounded this word with וּצֵאת (part. fem. sing. *Ben. Kal*) having made the passive causative participle, an active participle. See Grammar.

(106.) Gen. xxxviii. 26. צִדְקָה (3d pers. sing. fem. pret. *Kal*) "She hath been more righteous than I," *King's Bible.* "She is justified before me," *New Version.* This would have required the above word to have been נִצְדְּקָה (3d pers. sing. fem. pret. *Niph.*) see Grammar, the New Translator having given a passive signification to an active verb.

(107.) Gen. xl. 5. כְּפַתְרוֹן (heem. noun masc. כּ pref.) "Each man according to the interpretation of his dream." *King's Bible.* "Each alike expounded his dream:" *New Version.* Here a noun substantive is made an active verb.

(108.) Gen. xli. 32. נִבּוֹן (part. sing. *Niphal* from בּוֹן) "(it is) because the thing (is) established by God," *King's Bible.* "Surely God hath established the thing." *New Version.* Here a participle passive is made the 3d pers. sing. pret. of the active voice.

(109.) Gen. xli. 43. וַיַּרְכֵּב (3d pers. sing. fut. *Hiph.* 1 conv.) "And he made him to ride in the second which he had;" *King's Bible.* "Moreover he rode with him in the second chariot which (was) for him;" *New Version.* As if the Hebrew had been וַיַּרְכֵּב (3d pers. sing. fut. *Kal*, 1 conv.) See Grammar.

(110.) Gen. xli. 49. הִרְבָּה (adverb) "And Joseph gathered corn as the sand of the sea, *very much*," *King's Bible*. "And Joseph gathered corn as the sand of the sea, *which he increased exceedingly*," *New Version*. This would require the Hebrew to be אֲשֶׁר הִרְבָּה (3d. pers. pret. Hiphil, preceded by the pron. rel.), and even then Mr. Bellamy's translation would not be quite faithful. If literally rendered, the passage is, "And Joseph gathered corn as the sand of the sea, *exceedingly much*," but our own Bible conveys the meaning very accurately, without pretending to be literal. Mr. Bellamy's *New Version* *does* profess to be literal, and in this instance he has made an adverb, the 3d pers. sing. pret. of a verb.

(111.) Gen. xlii. 35, מְרִיקִים (part. pl. m. *Hiphil*) "Now it came to pass that *as they opened* their sacks," *King's Bible*. "Now were their sacks *emptied*," *New Version*. This translation contains two very gross and palpable errors. The above word is rendered as if it had been מוֹרְקִים (part. pl. *Hophal*), see Grammar, and the word וַיְהִי (3d pers. sing. fut. from הָיָה, ו conv.) has for its nominative case the *plural* noun substantive שְׂקֵיהֶם.

(112.) Gen. xlii. 35, צָרוּר (noun subst.) "Behold, every man's *bundle* of money (was) in his sack," *King's Bible*. "Behold, the money of each (was) *bound* in his sack:" *New Version*. Here Mr. Bellamy has made a noun substantive a past participle, translating the above word as if it had been צָרוּר (part. sing. *Pahul*), see Grammar. The same mistake is repeated in this verse, where the plural of the same word is translated in the *New Version*, "bound up."

(113.) Gen. xliii. 3. הָעֵר (inf. Hiph.) "The man did *solemnly* protest," *King's Bible*. "The man *warning* protested," *New Version*. See Articles 5, 98, 99, 101, 103.

(114.) Gen. xliii. 7, שָׁאֹל (*inf. Kal*) “The man asked of us *straitly* of our state,” *King’s Bible*. “The man *inquiring* asked concerning us,” *New Version*. See Articles 5, 98, &c.

(115.) Gen. xliii. 20, יָרַד (*infin. Kal*) “O sir, we came *indeed* down at the first time to buy food,” *King’s Bible*. “When my lord, *oppressed*, we descended at the beginning, to buy food,” *New Version*. Here an infinitive active verb, is translated like a passive participle. See Arts. 5. 98, &c. Many similar errors are omitted in this list.

(116.) Gen. xliii. 29. הִנֵּה (pron. הָ inter. pref.) “(Is) *this* your younger brother of whom ye spake unto me?” *King’s Bible*. “*This* (is) your younger brother, of whom ye spake, to me:” *New Version*. The interrogative prefix is neglected by Mr. Bellamy. See Art. 7. Perhaps he confounded it with the article prefix, which would have made the above word הַנֵּה, see Grammar.

(117.) Gen. xliv. 9, יִמְצָא (3d pers. sing. fut. *Niphil*) “With whomsoever of thy servants *it be found*,” *King’s Bible*. “With whom among thy servants *he shall find it*,” *New Version*. As if the Hebrew had been מִצָּא (3d pers. sing. fut. *Kal*), Mr. Bellamy having translated the passive verb in the active voice.

(118.) Gen. xlv. 12, הַמִּדְבָּר (part. Pihel, art. pref.) “(It is) my mouth *that speaketh* unto you.” *King’s Bible*. “That my mouth *hath spoken* to you,” *New Version*. This would require the above word to be דִּבֶּר (3d pers. sing. Pret. *Pihel*), see Grammar.

(119.) Gen. xlvi. 34. תּוֹעֵבָה (*Heem. noun. fem.*) “For every shepherd (is) *an abomination* unto the

Egyptians," *King's Bible*. "For every feeder of a flock, is disregarded by the Egyptians." *New Version*. Here our author has metamorphosed a noun substantive into a verb, or a participle. He has translated the above word as if it had been **נִתְעַב** (*part. sing. Niphal*) or perhaps **נִתְעַב** (*3d pers. sing. pret. Niphal*), See Grammar.

(120.) Gen. xlvii. 11. **וַיֹּשֶׁב** (*3d pers. sing. fut. Hiph. 1 conv.*) "*And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt,*" *King's Bible*. "*Now Joseph dwelt with his father, &c.*" *New Version*. As if the Hebrew had been **וַיֹּשֶׁב** (*3d pers. sing. fut. Kal, 1 conv.*) See Grammar.

(121.) Gen. xlviii. 2. **וַיֹּאמֶר** (*3d pers. sing. fut. Hiph.*) "*And (one) told Jacob, and said,*" *King's Bible*. "*Which he certified to Jacob, when he said,*" *New Version*. Mr. Bellamy tells us in his note that the above word is "the third pers. sing. pret. of the verb." He cannot be supposed to mean that the **ו** has made it a preterite, because, independent of his rejecting the converse conjunctions altogether, he has made that **ו** a pronoun relative.

(122.) Gen. xlviii. 6, **וְהוֹלִדְתָּ** (*2d pers. sing. pret. Hiph.*) "*And thy issue which thou begettest after them, shall be thine,*" *King's Bible*. "*But thy offspring, which are born after them, shall be thine.*" *New Version*. This would require the Hebrew to be **וְהוֹלִדוּ** (*3d pers. plur. pret. Niphal*), see Grammar. Both conjugation, person and number are here violated by the New Translator.

(123.) Gen. xlviii. 13, **וַיִּגַּשׁ** (*3d pers. sing. fut. Hiphil, 1 conv.*) "*and brought (them) near unto him.*" *King's Bible*. "*When he approached before him.*" *New*

Version. As if the above word had been וַיִּשׁ (3d. pers. sing. fut. *Kal*, 1 conv.) see Grammar.

(124.) Gen. xlviii. 16. וַיִּקְרָא (3d pers. sing. fut. *Niph.* 1 cop.) “And let my name be named on them,” *King’s Bible*. “Yea he will call them by my name;” *New Version*. Here the New Translator has made a passive verb active, translating it as if the Hebrew had been וַיִּקְרָא (3d pers. sing. fut. *Kal*, 1 cop.) See Grammar, and Art. 6.

(125.) Gen. xlviii. 21. וַיֵּשֶׁב (3d pers. sing. pret. *Hiphil*, 1 conv.) “God shall be with you, and bring you again unto the land of your fathers.” *King’s Bible*. “Nevertheless God will be with you; and return with you, to the land of your fathers;” *New Version*. As if the Hebrew had been וַיֵּשֶׁב (3d pers. sing. pret. *Kal*, 1 conv.) See Grammar.

(126.) Gen. xlix. 3. שְׂאֵת (noun fem.) “The excellency of dignity,” *King’s Bible*. “Excellency accepted.” *New Version*. As if the above word had been a participle passive.

(127.) Gen. xlix. 4. חִלְלָהּ (2d pers. sing. pret. *Pihel*) “Then defiledst thou (it):” *King’s Bible*. “Now thou (art) defiled,” *New Version*. This would have required the above word to be מְחַלֵּל (part. sing. masc. *Puhal*) See Grammar. Even in this case, we should be at a loss to account for the word “thou” in our author’s translation.

(128.) Gen. xlix. 6. אִישׁ (noun subst. sing.) “They slew a man,” *King’s Bible*. “They slew men;” *New Version*.

(129.) Gen. xlix. 10. יִקְרַח (Heem. noun fem.) “And unto him (shall) the *gathering* of the people (be).” *King’s Bible*. “Then the people *shall congregate* befel him.” *New Version*. Any attempt to arrive at the meaning of this extraordinary phraseology, being quite beyond the scope of human ingenuity, we can only observe that the New Translator has rendered a noun substantive in Hebrew, not by a verb, as in former cases, but by *two* verbs.

(130.) Gen. xlix. 12. חִכְלִילִי (noun adj.) “His eyes (shall be) *red* with wine,” *King’s Bible*. “His eyes *shall sparkle* with wine.” *New Version*. An adjective is here transformed into a verb.

(131) Gen. xlix. 17. וַיִּפֹּל (3d pers. sing. fut. Kal, 1 conv.) “*So that* his rider *shall fall* backwards.” *King’s Bible*. “*When he supplicated* his dominion ended.” *New Version*. Mr. Bellamy informs us in his note that this verb is in the preter tense, an assertion which cannot be accounted for by means of the 1 conv. The meaning of the words in his translation is as yet undiscovered.

(132.) Gen. xlix. 17. אַחֲרָי (adverb) “So that his rider shall fall backwards.” *King’s Bible*. “When he supplicated his dominion *ended*.” *New Version*. An adverb is here metamorphosed either into a verb in the preterite tense, or into a participle, it is not clear which, as it is not possible to form any rational conclusion concerning this passage in Mr. Bellamy’s version.

(133.) Gen. xlix. 19. יִגְדְּנִי (3d pers. sing. fut. Kal, from גָּדַר, Shurek vice Hholem, נִי pron. sing. affix.) “Gad, a troop *shall overcome* him.” *King’s Bible*. “Gad, a company, *he will assemble* us.” *New Version*. Here our author has confounded the pronoun affix נִי “him,” with נִי “us,” see Grammar.

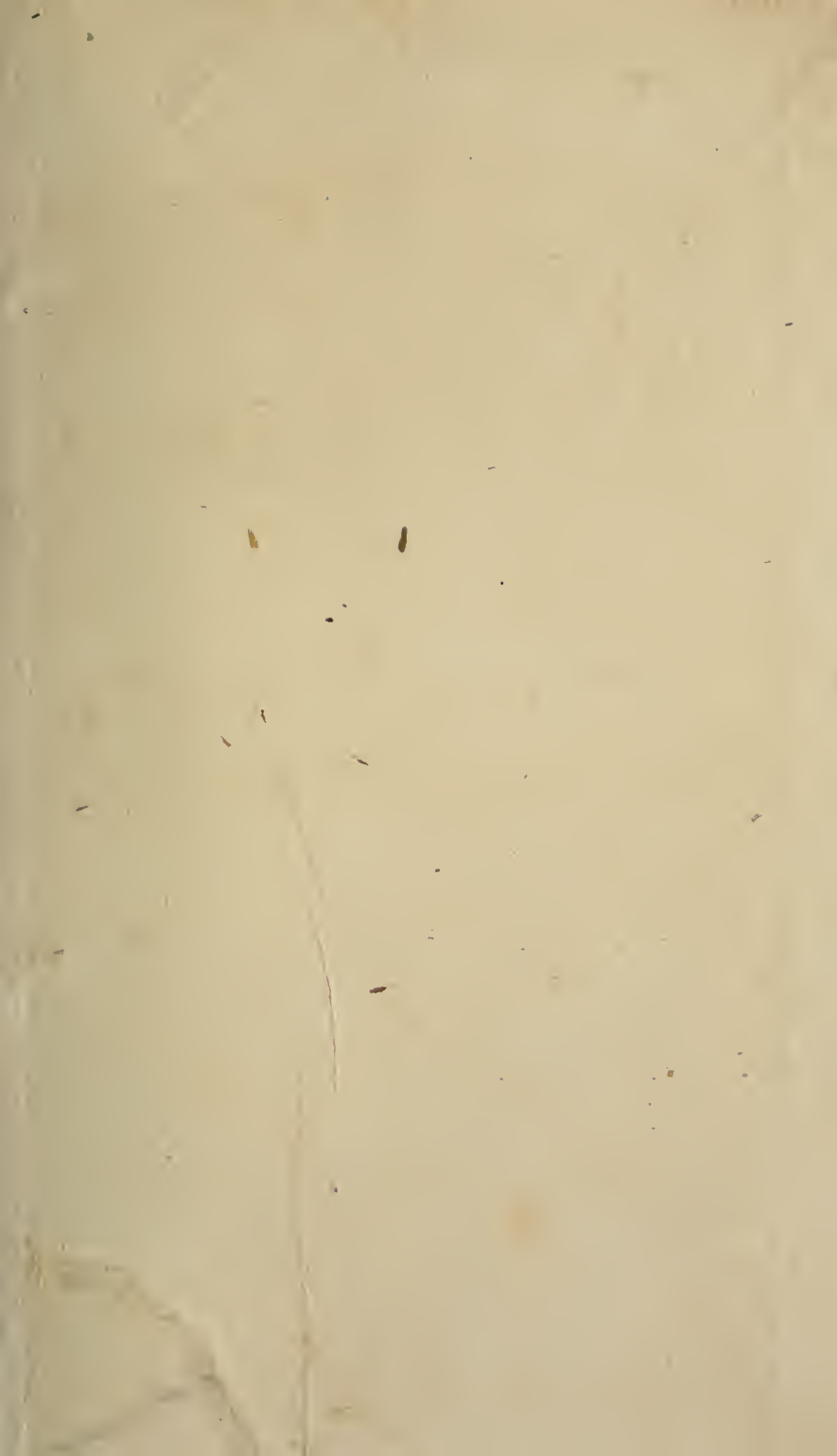
(134.) Gen. xlix. 21. שְׁלַחָה (part. sing. fem. *Pahul*, N. B. Kibbutz vice fungitur ו cum shurek in ventre) "A hind let loose:" *King's Bible*. "Sendeth forth strength." *New Version*. This translation would require the Hebrew to have been שֹׁלַח (Ben. Part. masc. sing.) as Mr. Bellamy has changed both the gender and voice of this participle.

ERRATA.

P. 30, l. 23, for 5 read 6, p. 53, l. 3, for "graüne" read "grüne," p. 54, *note*, for ט read א, p. 160, l. 6, for ו read ו, p. 196, l. 20, for כ read ו, pag. 204, l. 18, for c read s, p. 218, l. 16, for æ read e, p. 231, l. 11, before "means" insert אִשָּׁר, p. 253, last line, *note*, for "se" read "ze." p. 303, l. 1, for הוֹיָה read הוֹיָה, p. 306, l. 12, for "Pihal" read "Puhah." p. 315, l. 4, dele "Heemant."



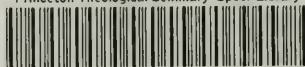




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